

88-1

14

THEOLOGICAL SEMINARY.

Princeton, N. J.

Case,

Shelf,

Book,

I

7

RL

Forth;

THE SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

By the Secretaries and General Agents of the two Committees.

To the intent that now unto the principalities and powers in heavenly places, might be known
by the Church the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOL. XXI, FOR MDCCCLVI.

NEW-YORK:
PUBLISHED FOR THE BOARD OF MISSIONS,
BY DANIEL DANA, JR., 381 BROADWAY.

....
1856.



Digitized by the Internet Archive
in 2015

CONTENTS OF VOL. XXI.

JANUARY.

Domestic.	Page.	Foreign.	Page.
The Prospects of the Year.....	1	The Season of the Epiphany.....	25
Alabama.....	6	THE MISSION IN WEST AFRICA.....	28
Louisiana.....	7	Journal of the Rev. H. R. Scott, 29.	
Mississippi.....	8	CHINA.....	32
Indiana.....	9	Letter from Dr. M. W. Fish, 33.—Mis-	
Illinois.....	10	sionary Journey of Mr. J. T. Points, 34.	
Michigan.....	11	Missionary Work of Female Assistants in	
Iowa.....	12	China.....	36
Minnesota.....	13	Openings for Missionary Effort in South	
Texas.....	16	America.....	39
California.....	16	Church of England Missions.....	45
Washington Territory.....	19	Intelligence.....	51
Missionary Meeting in Christ Church, New-		gments.....	54, 55
York.....	20		
A Diamond Ring, an Offering for California.	21		
Another Noble Offering.....	22		
Intelligence.....	22		
Acknowledgments.....	22, 23, 24		

FEBRUARY.

Domestic.	Page.	Foreign.	Page.
Cheering Response—Quickening Motives.....	57	The Sanctifying Influence of an Interest in	
Ohio Restored to our List of Missionary		Missions.....	83
Dioceses.....	59	Missionary Work of Female Assistants in	
Death of the Rev. Stephen R. Child.....	61	China.....	85
Kentucky.....	62	THE AFRICAN MISSION.....	89
Michigan.....	63	Bishop Payne's Report, 90.—Rev. C.	
Wisconsin.....	65	C. Hoffman's Report, 92.—Report of	
Iowa.....	66	H. R. Scott, 93.—N. S. Harris' Report,	
Missouri.....	68	94.—Rev. C. F. Jones's Report, 95.—	
Texas.....	69	Thomas C. Brownell's Report, 96.—	
California.....	71	William H. Kinckle's Report, 96.	
Southern Visitation, 72.		Openings for Missionary Laborers in South	
Oregon Territory.....	76	America.....	97
Child's Department.....	77	Church of England Missions.....	103
Another Noble Offering.....	79	INTELLIGENCE.....	106
Appointments.....	79	Death of Mrs. Rambo, 113.	
Resignations.....	80	Acknowledgments.....	114, 115, 116
Acknowledgments.....	80, 81, 82		

MARCH.

Domestic.	Page.	Foreign.	Page.
Special Funds.....	117	Motives for Engaging in Missionary Work.....	149
What Missionaries do for Themselves.....	121	THE CHINA MISSION.....	150
Sufferings of the Missionaries.....	122	Letter from Rev. R. N. Nelson, 151.—	
The Destitution of the South West.....	122	Letter from M. W. Fish, 156.	
Southern Part of California.....	124	THE AFRICAN MISSION.....	158
Maine.....	129	Letter from the Missionary Bishop in Africa to the Secretary, 159. Appeal of the Missionaries at Cape Palmas, Africa, 166.	
New-Hampshire.....	130	Church of England Missions.....	171
Mississippi.....	131	Distribution of the Bible in Missionary Fields.....	179
Kentucky.....	132	Acknowledgments.....	183, 184, 185, 186
Indiana.....	134		
Illinois.....	134		
Wisconsin.....	136		
Indian Missions.....	136		
Iowa.....	137		
Missouri.....	138		
Texas.....	140		
The Missionary Voice of Lent.....	143		
Appointments and Resignation.....	144		
Correction.—The April Payments.....	144		
Acknowledgments.....	145, 146, 147, 148		

APRIL.

Domestic.	Page.	Foreign.	Page.
Self-Supporting Parishes, once Missionary Stations.....	187	The Grandeur of the Missionary Work....	219
A Noble Instance of Clerical Interest and of Lay Liberty.....	191	CHINA.....	221
Tidings from Kansas.....	193	Journal of the Rev. C. Keith, 221.—	
The First Voice from Nebraska.....	195	Journal of L—, 225.	
Southern Part of California.....	197	AFRICA.....	235
Maine—Delaware.....	203	Journal of the Rev. C. C. Hoffman, 235.	
Florida.....	204	The Beauty and Blessedness of Female Influence.....	238
Illinois.....	205	Intelligence.....	242
Wisconsin.....	206	Acknowledgments.....	244, 245, 246
Iowa.....	209		
Texas.....	211		
Intelligence.....	215		
Georgia also Restored.....	215		
Acknowledgments.....	216, 217, 218		

MAY.

Domestic.	Page.	Foreign.	Page.
The Many Calls for Aid.....	247	The Foreign Missionary Treasury.....	271
Organize the Children.....	249	WEST AFRICA.....	273
Reinforcement for Oregon.....	250	Journal of the Rev. C. C. Hoffman, 273.	
More Parishes Self-Supporting.....	251	MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.....	276
Alabama.....	253	Journal of C. K., 276.	
Ohio.....	254	MISSION AT ATHENS.....	281
Kentucky.....	255	Letter from the Rev. J. H. Hill, D.D., 281.	
Indiana.....	256	Intelligence.....	283
Illinois.....	258	Acknowledgments.....	287, 288, 289
Michigan.....	260		
Wisconsin.....	266		
Appointments—Resignations.....	269		
Acknowledgments.....	269, 270		

JUNE.

Domestic.	Page.	Foreign.	Page.
Organize the Laity.....	291	What Manner of Spirit are we of?.....	315
Maine—New-Hampshire.....	293	Athens.....	318
Alabama—Tennessee.....	294, 296	AFRICA.....	322
Ohio—Indiana.....	297, 298	Letter from the Rev. H. R. Scott.....	323
Iowa—Minnesota.....	299, 301	Letter from the Rev. C. C. Hoffman.....	325
Missouri—Arkansas.....	304, 305	Missionary Work of Female Assistants in China.....	326
California.....	306	Intelligence.....	331
Intelligence.....	309	no ents.....	336, 339
The Panama Riot and Massacre.....	310		
Missionary for Kansas.....	312		
Acknowledgments.....	313, 314		

Contents.

V

JULY.

Domestic.	Page.	Foreign.	Page.
Our Domestic Work—Its Present Aspect.....	339	Facts Connected with the Early History of Foreign Missionary Societies in this Country.....	363
Diocese of Iowa.....	340	China.....	369
Relief for the Sellwoods.....	342	Missionary Work of Female Assistants in China.....	379
Missionary for Kansas—his support Pledged.....	343	CHURCH MISSIONARY SOCIETY OF ENGLAND.....	383
Idol Worship in San Francisco.....	344	West Africa Mission, 384—Yoruba Mission, 385—Mediterranean Mission, 387—Madras and South India Mission, 389—Ceylon Mission, 393—China Mission, 394—New-Zealand Mission, 395—General Summary, 396—Conclusion, 396.	
Alabama—Ohio.....	347	Intelligence.....	398
Indiana.....	348	Acknowledgments.....	400
Michigan.....	349		
Wisconsin.....	350		
Iowa.....	353		
Minnesota.....	357		
Missouri—Texas.....	358		
Oregon.....	359		
Sellwood Fund.....	359, 360		
Acknowledgments.....	360		

AUGUST.

Domestic.	Page.	Foreign.	Page.
The October Reports.....	403	Laborers Wanted.....	419
A Sunday in Chicago.....	403	AFRICA.....	420
The Messrs. Sellwood in California.....	406	Journal of Rev. C. C. Hoffman, 421—	
Non-Contributing Parishes.....	407	Journal of Rev. J. Rambo, 429.	
Nebraska Territory—Bishop Kemper.....	408	CHINA.....	433
Alabama.....	409	Journal of Rev. C. Keith, 433.	
Mississippi.....	410	Intelligence.....	437
Tennessee.....	411	Acknowledgments.....	441
Ohio.....	412		
Michigan.....	413		
Iowa.....	415		
Appointments—Resignations.....	417		
Acknowledgments.....	417		

SEPTEMBER.

Domestic.	Page.	Foreign.	Page.
Letter from Rev. John Sellwood.....	443	The Goodness of God leadeth to Repentance.....	459
Bishop Scott's Arrival.....	446	ATHENS.....	464
Ohio.....	447	Letter from the Rev. Dr. Hill, 464.	
Illinois.....	448	WEST AFRICA.....	467
Wisconsin.....	451	Journal of Rev. Jacob Rambo, 467.	
Iowa.....	452	China.....	471
Texas.....	454	Missionary Work of Female Assistants in China.....	472
Tennessee.....	454	Exploration of Western Africa.....	477
Letter from Bishop Scott.....	456	An Interesting Movement.....	478
The Last Month—An Earnest Call.....	457	Intelligence.....	479
Triennial Meeting of the Board of Missions.....	457	Acknowledgments.....	481
Acknowledgments.....	458		

OCTOBER.

Domestic.	Page.	Foreign.	Page.
Oregon and Washington.....	483	The Past Year.....	503
Little Annie's Missionary Box.....	487	AFRICA.....	504
Mississippi.....	488	Letter from Rev. A. Crummell, 504.	
Louisiana.....	489	Letter from Rev. H. Greene, 505.	
Indiana.....	490	Journal of Rev. C. C. Hoffman, 506.	
Illinois.....	490	CHINA.....	510
Missouri.....	492	Letter from the Rev. J. Liggins, 511.	
Kentucky.....	495	Letter from Rev. Robert Nelson, 513.	
Tennessee.....	496	MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.....	514
Florida.....	496	Journal of C., 518.	
Washington Territory.....	498	Intelligence.....	520
More Parishes Self-Supporting.....	499	Acknowledgments.....	520
The Closing Year.....	500		
Appointments.....	500		
Acknowledgments.....	501		

NOVEMBER AND DECEMBER.

	Page.
Triennial Sermon before the Board.....	523
Proceedings of the Board at their Twenty-first Annual and Seventh Triennial Meeting....	538
Appendix A.—Report of the Secretary of the Domestic Committee.....	563
Condition of the Field, 564—Secretary and General Agent, 565—Funds, 566—Contributing Parishes, 570—Legacies, 571—Western Missions, 571—Northwestern Missions, 572—Southern and Southwestern Missions, 577—Atlantic and Pacific Missions, 579—California, 579—Oregon and Washington, 581—A brief Review and Survey of the Work, 582—Our Present Condition and Prospects, 584.	
Appendix B.—Report of the Secretary of the Foreign Committee.....	589
Financial Statement, 589—Publications, 591—Agents, 591—Athens, 592—Western Africa, 596—Bishop Payne's Visitation of the Various Stations in Liberia, 606—China, 610—Central and South America, 614—Conclusion, 614.	
Appendix C.—Treasurer's Report in Account with the Domestic Committee.....	616
Appendix D.—Treasurer's Report in Account with the Foreign Committee.....	617
Appendix E.—Report of the Missionary Bishop of the Northwest.....	618
Appendix F.—Report of the Missionary Bishop of the Southwest.....	623
Appendix G.—Report of the Missionary Bishop of California.....	632
Appendix H.—Report of the Missionary Bishop of Oregon and Washington.....	636
Appendix I.—Report of the Missionary Bishop to Africa.....	641
Appendix J.—Report of the Missionary Bishop to China.....	653
Appendix Aa.—Appointments—Resignations.....	659
Appendix Ab.—Missionaries, &c., now in the Field.....	661
Appendix Ac.—Table of Parishes contributing to Domestic and Foreign Missions.....	666
Act of Incorporation.....	685
Constitution.....	686
By-Laws of the Board of Missions.....	690
Members of the Board of Missions.....	694

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1856.

Cheering Response—Quickening Motives.

WE continue to receive very gratifying evidences of a cordial response to our late Advent Appeal, and subjoin several extracts from letters bearing on the subject. These help to prove, that the parishes are more able and willing to help our cause and other general objects, the *more* they do for *themselves*—that the people *will give* something, if the cause is fairly brought before them—that no parish is so weak or burdened, as not to be able to do something—and that the information given by our Occasional Papers, is of great use in quickening and drawing out the interest both of the clergy and their people.

A Rev. Brother writes thus from Ohio :—

“I herein enclose to you a check of \$23 70, the amount of our Advent collection for the Domestic Committee. The offering is much larger than it has been heretofore. The reason is, we have been doing a *great deal more* for *ourselves* by way of church building and establishing a parish school. Here is another proof that contributions to one pious object do not interfere with those for another.”

Another Rev. Brother, writing from Kentucky, says :—

“Enclosed please find the sum of \$18, contributed by — Church, to be applied to Domestic Missions.

“I am trying my utmost, in dependence upon God’s grace, to create in my people a Missionary spirit. The ‘Occasional Papers’ are a great help. Provide me with them whenever they are issued, and I will see that they find their way into our Church families.”

The following comes to us from Western New-York, a Diocese, which, last year, was only *third* on our list :—

"Small as is the enclosed remittance, it is nearly, by one-half, more than I anticipated being able to send you. The Occasional Missionary Paper is certainly, for the waking up of the Church to its duty, in the general diffusion of most useful information, the most sensible of all efforts yet made. It is, too, I, for one, feel, just what the clergy need, more particularly in weak parishes, to uphold them, as the voice of the Church itself, in earnestly urging the duty of doing all that can be done for the sustaining of the Gospel and the Church beyond mere contracted parish bounds."

The following is a kind and earnest voice from Tennessee :—

"In answer to your 'Appeal, &c.,' I took a collection in my Church on Advent Sunday, which, though small, I must say, exceeded even my own expectations by one-half. So true, I am compelled to say, is the fact, that much of the *seeming* indisposition of the people to contribute to the cause of Missions, is produced by the failure of the clergy to present the subject before them, and give them an opportunity to give. There is scarcely a weaker congregation in the Church than mine, both in numbers and means, and we are in debt too; but joining the present collection of \$11 50, to the \$10 I advised you of some time ago, makes \$21 50, which we have contributed this year. I do not know that I can send you so much every year, but will send you some."

We subjoin the following letter from a prominent and earnest Presbyterian, in the distant West, which accompanied a handsome contribution for our cause. It is the utterance of a deep sense of the great and urgent claims of our growing West, upon the sympathies, and prayers, and free-will offerings of all who have at heart the good either of our Church or of our country. The love of country and the love of Christ both call loudly, and should move every heart and open every hand. Now is the accepted time. The work is great and urgent. Let it be done vigorously and well, for five or ten years more, and we shall have foundations and results to rejoice in, and thank God for in all time to come.

But let the West speak and plead for itself, as it does in the following earnest and timely words :—

"Enclosed I send you a draft as the contribution to Domestic Missions, which you will do me the favor to hand to the Treasurer. I write to you because I wish to send more than a mere formal letter conveying the contribution. I feel a deep and hearty interest in the great work of Domestic Missions, because, living now at the West, I see the NECESSITY of

some counter influence to the rapidly increasing spirit of worldliness and Infidelity on the one hand, and of an idolatrous and debasing Romanism on the other. I am more and more satisfied, that, while our Protestant Brethren have a good work to do *here*, and are doubtless accomplishing much, yet there is no instrumentality like the Church in its conservative, elevating and refining influence. There is a great tendency among the various sects to radicalism, and their extreme doctrines and measures often disgust men of intelligence and refinement, and thus destroy their respect for all religion.

"Oh, could we only have a hundred Missionaries of the Church west of the Mississippi sent out by your Board, itinerating through our villages and hamlets, which are springing up everywhere as if by magic, what a vast amount of good might be accomplished for our country and our race, and how would it tell upon the moral power of the Church. It is in this way Methodism has secured so much strength. And I have no doubt, judging from my own experience and observation, that were we as early in the field, '*ceteris paribus*,' we would far outstrip them. In almost every instance within my knowledge, where the Church has been first on the ground, she has secured a firm and promising foothold.

"The Churchmen at the East, though in many instances they have done nobly, yet they do not have any adequate appreciation of what is needed to carry on the mighty work of Missions in the West. The number of Missionaries, and the amount of alms contributed, should be increased an hundred fold beyond the present supply, to be at all adequate to our wants. And though we might find difficulty in furnishing the men, yet I do not at all doubt the Church's *ability* in supplying the means in such an increased ratio."

Ohio Restored to our List of Missionary Dioceses.

AT a meeting of the Domestic Committee, held on Monday evening, January 7th, the following letter was received from the Rt. Rev. the Bishop of Ohio, which is so full and interesting, that we prefer letting it speak for itself.

CINCINNATI, Dec. 29, 1855.

To the Domestic Committee of the Board of Missions of the P. E. Ch. :

BRETHREN :

I apply to you for an appropriation to the aid of Missions in the Diocese of Ohio. In the year 1849, the Committee withdrew from this Diocese the amount of assistance (small compared with that bestowed on other western Dioceses) which had previously been appropriated.

In the judgment of the undersigned, there was a great mistake in that act. It was a mistake in point of pecuniary policy. This Diocese had annually contributed to the Domestic Committee at least as much as was appropriated to it. Being thrown now on its own resources entirely, it needed all it could raise for its own necessities; and from that time it has been the determination of almost all the clergy to confine their efforts for Domestic Missions, as a duty, to their own Diocese. Thus the General Domestic Missions have, in a great degree, been cut off from the practical sympathies of our parishes. A large number of our Churches need annual help; and it takes all that the others can be induced to do, to supply their wants to a very limited extent.

But it was a mistake in another view. There is, at this time, in Ohio, twice the extent of Missionary field for our Church that there is in Michigan and Indiana, or Illinois, united, whether you consider the amount of population, the comparison between the number of Episcopal Churches and the population, or the opportunity of extending our Church. It seems to be imagined that because the State of Ohio is populous and wealthy, the Episcopal Church therein must be so also. The contrary is the fact. Take out six of our parishes, and you take away all that are beyond the condition of Churches, only able to sustain themselves and give a little to works outside of themselves. We have made scarcely any growth, except in the strength of certain parishes, favourably situated, since the aid of the Committee was withdrawn; and at present, under our circumstances, I do not see the prospect of much extension to the Church in Ohio. The reasons are obvious.

1st. We can hardly ever venture to take up a new station. We have already so many feeble parishes, that cannot have the ministry, without aid, that all we can raise among ourselves is taken up in furnishing a bare subsistence to ministers occupying them, and that, not without leaving many destitute. In truth, our wants are daily increasing, and our means decreasing. The emigrations to the new western Dioceses are carrying off, to a most alarming extent, from our smaller parishes, their very bone and sinew, adding strength to the Dioceses where your means are bestowed, and impoverishing a Diocese to which you give no aid. By this operation several parishes, which before sustained a minister each, have now become dependent for aid, or hopeless of surviving. But this is not all. Under present circumstances we can hardly expect to increase in the number of ministers. Our Diocesan Missionary Committee receives about \$2,100 annually to be expended on generally fourteen Missionaries, expending at the same time about \$1,000 on beneficiaries for the ministry. In these times of increased expense of living everywhere, so that the East and West, the country and the city, are brought very near to each other in that respect, the little dividend that goes to each Missionary, does not place him in such circumstances as will compare with those of more western Missionaries of no more opportunity of usefulness, who are receiving the aid of the Domestic Committee of the General Society, and in many cases with an addition of an appropriation from the Society in Philadelphia. Thus our Missionaries are easily induced to leave us, and we cannot supply their places; and thus the largest Missionary field in the West is made to suffer on the plea of extending the Church; while we, in Ohio, are wondered at because our parishes and ministers do not increase more rapidly. Under these circumstances, and especially as I foresee a

special difficulty this year, in meeting our necessities, I respectfully apply to the Committee for an appropriation to this Diocese, and remain

Your faithful friend and

Brother in the Lord,

CHAS. P. McILWAIN,
Bishop of the Diocese of Ohio.

The letter having been read and considered, on motion of Rev. Mr. Hobart, seconded by the Hon. Mr. Bradish, it was unanimously resolved,

That the sum of \$1,000 be appropriated for Missions in the Diocese of Ohio, for the current year.

In thus promptly restoring Ohio to their list, the Domestic Committee are but carrying out their fixed determination to know nothing but the *whole field* and the *whole Church*, in the discharge of their trust, and the use of the means committed to them. In this action the Committee do not reflect upon the course of their predecessors. Good reasons, doubtless, weighed with them in their decision at that time. The change of circumstances, since, in the drain from Ohio, both of able churchmen and useful ministers, creates a new and strong claim for sympathy and aid. Wherever God has set before them an open door, the Committee desire to enter in and reap the harvest. "Ability and opportunity" are their only rule and measure, both of duty and of privilege.

Death of the Rev. Stephen R. Child.

ANOTHER labourer has fallen at his post, with his armour on, leaving behind him a good name and memory on earth, and "his works do follow him, while he rests from his labours." Only a few days before his death, we received a letter from him, evidently written in great weakness, and closing thus:—

"Hoping that God may raise me to health to preach the Gospel, which, I hope, will soon be, and waiting patiently, I am,

"Very truly, your friend and Brother,

"S. R. CHILD"

The Bishop of Illinois thus writes of this faithful labourer :—

“I had scarcely forwarded my list of nominations, before I heard of the death of the faithful, exemplary Missionary, at Decatur—the Rev. S. R. Child. He is every way a great loss. The place where he laboured it will be difficult to supply, for the effort to plant the Church began with him four months ago, and has yet but little to attract a successor.”

The following touching words from his desolate widow will, we hope, touch a chord in some liberal and tender heart :—

“Kind sir, you have probably heard, ere this, of the death of my much lamented husband. He had just entered on his labours at Decatur, when God saw fit to prostrate him on a bed of sickness, and finally to take him hence, where sickness and sorrow are at an end. He has fought the good fight. His labours are ended. He has exchanged the Cross for the Crown. And to him has been said those welcome words, ‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’ May God, in his mercy, sanctify this affliction to *me* and *my fatherless boy*.”

Shall we not add our earnest prayers to the God of the widow, and the Father of the fatherless, that he may fulfil to them His precious promises, and be their stay and their portion, in all their lonely and weary pilgrimage ?

Kentucky.

Versailles—Rev. J. W. Venable.

SINCE my semi-annual report, in March last, some changes have occurred, which will, I trust, be the means of advancing the interests of the Church in this community.

Among these, I may mention my removal from Frankfort to this place, during the last month. This step will doubtless involve much self-denial on the part of myself and family, for

the present at least, as the parish is too feeble to do much toward my support; but we are ready and willing to labour and to *suffer*, if need be, in the cause of Christ and the Church, under the firm conviction that earnest and properly directed efforts, will, in due time, result in the permanent establishment of our faith, in a region where it has hitherto been despised and neglected.

The condition of the parish is, at present, very cheering. We have two full services every Lord's day, and service and lecture on every Friday afternoon. The religious bodies around us, owing to various circumstances, have *all* been compelled to limit their regular services to two Sundays in the month; while the poor and despised Church which, two years since, had neither "a local habitation or a name," in this region, now throws open her doors for the reception of all who choose to worship in the courts of the Lord, whenever His holy day comes round. One result of this arrangement may be seen in the steady increase of our regular congregation, and the additional interest exhibited in the responsive parts of the service.

I have already made arrangements for commencing a Sunday-school, which will doubtless be of much value to our young people. I intend also, by Divine help, to hold services at one or two points within a circle of sixteen miles from Versailles, as I learn there are some scattered sheep of our fold who are ardently longing to hear once more the beautiful services of the Church.

Michigan.

Battle Creek—Rev. George Willard.

SINCE entering upon the duties of my post, I have been absent but one Sunday, when I preached for the Bishop of the Diocese, in accordance with his request.

The condition of the parish, at this time, is very encourag-

ing. A great degree of unity prevails among its members, and there are many evidences, that amid the too prevalent spirit of worldliness, that seems, at present, to pervade all the land, there are still left those who are willing to put forth efforts, and make sacrifices for the sake of Christ and his Church. There is a good and increasing attendance of those who steadily frequent our House of Prayer, and wait upon the ministrations of the Sanctuary. A large portion of these, it is true, manifest no particular personal interest in the saving doctrines of our blessed Redeemer ; but still it is my hope, and earnest prayer, that the constant display of His mercies, and the continued setting forth of His precious Gospel, may lead them to "repentance and newness of life," and to enter that Divine Ark of safety which God has set up in their midst.

Battle Creek is one of the most thriving villages in the State. It has large and well improved manufacturing facilities, and its population (already, as above reported, about 3,000) is rapidly increasing. I feel, therefore, that it is a field of much importance, and one which, with the testimonial of faithful and patient labour, under the Divine blessing, gives the promise of a rich and abundant harvest.

Invitations have been extended to me, to visit and preach in several neighbourhoods in this vicinity, which I intend to accept as soon as I can make suitable arrangements. Indeed, I have always found that the people in the rural districts of the West were ready and willing to hear the Gospel. They feel in very many instances, in the farming communities, their deprivation of Christian privileges, and give a hearty welcome to him whose voice shall break the solemn stillness of the wilderness, in telling them of the riches of Christ. Now is the time for the Church to occupy the ground, before every seed of error shall be planted in the most fruitful of soils.

Wisconsin.

Portage—Rev. H. M. Thompson.

BEING by permission of my Bishop at a distance from my station, I am not now enabled to make an exact statistical report.

After the Convention of Wisconsin closed its sittings the Bishop visited Portage, and held a *second confirmation*, at which *three persons* were confirmed, and the next day, June 21st, laid the corner-stone of our contemplated Church. The work on the building has gone steadily on since that day, and it is now enclosed, or nearly so. It is of plank, 40 by 80, and is designed to seat about four to five hundred. It has beneath it, by a peculiarity in the site, a very commodious room, in which we intend to begin a parish-school.

Whether it will be finished soon, I cannot say. As far as the work has gone it is *ours*; but in getting it so far, we have gone greatly beyond what might have been expected from so young and feeble a parish, and unless help comes from abroad it may stand as it does now for sometime.

To try for aid in this way, I have come to the east, where I have now been for some weeks, but as yet with trifling results. I trust, however, that I may succeed—at least *I shall try*—and if the effort comes to nothing, and the promise it now gives is blasted, and the establishment of the Church is delayed at this important point perhaps for years, I am at least clear of the blame. It is now the turning point, and six months will decide whether Portage shall belong to the Church, or—to *every thing*. And I must say, that I think the few Church people there have done their utmost to give the *first* alternative—they have done it wisely and nobly—and it is now beyond *them*.

I was greatly in hope, before this, to have received encouragement sufficient, in the way of response to my appeals, as to justify me in venturing to resign the Missionary stipend from the first of October, but I am disappointed. If we succeed in

finishing our Church this fall, we shall be self-sustaining at once; if we do not, we shall still have to look to the Committee for aid.



I o w a .

Cedar Rapids—Rev. Samuel Starr.

IN obedience to the instructions of the Domestic Committee of the Board of Missions, I hereby present my first Missionary report.

My arrival at this my new field of ministerial labour preceded that of the Bishop, on his primary visitation, but a single day. The services of my first Sunday were, therefore, delightfully connected with his, enjoying, as I did, in common, with full congregations, the faithful instructions of two impressive sermons. There had been a vacancy of some months in the ministrations of the Church, and in consequence, there were no candidates for confirmation. I had hoped to anticipate the time of the Episcopal visitation, by a few weeks, with special reference to this rite; but the unlooked for delays in breaking away from the long and tenderly cherished ties of social and pastoral intercourse, together with unexpected detentions on my journey west, were the cause of disappointment to my hope. Before a year shall have elapsed, however, we are trusting to another visit from our Bishop, when we anticipate a confirmation in connection with the consecration of our Church.

Though the parish here has an existence of three or four years, I found it small, in fact, but little more than a fair nucleus around which to form a congregation. It is still with us but the day of small things. Yet the field is one of fair promise; and, perhaps, there are few in this western country that will better repay the labour of a faithful cultivation. There are marked indications of future growth, and grounds for hearty encouragement. These are found—

First, in the increase of our population. It is estimated that the town now contains nearly 2,000 inhabitants. The houses and stores built the past summer, and now in progress, will number at least a hundred. Property is rapidly rising in value, and every month is adding to the number of those who are seeking homes in our town and neighbourhood.

Second. We have much to hope from a thriving Sunday-school. The leading and strong *men* of the parish, as well as the women, (to whom too much is generally left in this important labour of love,) are active in the work of instruction. This is as it should be. The influence thereby imparted to the cause, is of the most salutary and encouraging nature. Parents and children are led to set a value on that which they see engages the hearts and hands of those who are prominent in society, and to whom they are accustomed to look for example. Our school now numbers more than 75 scholars under intelligent and energetic teachers.

Third. We expect soon to complete the finest edifice of worship that is to be found west of the banks of the Mississippi. It is a handsome brick structure, with tower and bell, and all finished but the pews and chancel arrangements. The erection of these has been delayed for want of suitable seasoned lumber. The black walnut planks are now undergoing the process of kiln-drying; and the money will not be wanting when the materials are thus made ready for the builder's hands. We hope to be able to call on our Bishop for the consecration by Christmas, or earlier. This will form an important era in the history of our new parish, and we count on speedy accessions to the number of the congregation, when we change our uninviting and temporary place of worship, for a commodious and attractive structure, that shall be set apart and consecrated to the service of the Almighty.

Fourth. In common with all who love the Gospel and the Church, and labour for their extension, we have the promise of the Divine blessing on our work. Whatever the amount of labour in planting and watering, the increase can come only

from God. His ear we know is ever open to faithful prayer ; and in His own good time and way, He will reward whatever toils and sacrifices may be given to His service.

The changes of air and diet, incident to a journey by the rivers, very seriously affected my health for the greater part of the summer. I have been able, however, to continue the services of the Church without any interruption ; though, till very recently, I have not been able to regain my customary strength. I consider myself now quite acclimated, and prepared for more active pastoral duty than I have hitherto been competent to discharge. I intend during the fall to make a tour of observation through the rising towns of the neighbourhood, to see whether any immediate prospect is open for the establishment of the services of the Church.

Missouri.

St. Joseph—Rev. W. N. Irish.

LAST Sunday morning I delivered a Missionary address, and took a collection in Christ Church in behalf of Domestic Missions. The amount received was \$9 ; please deduct, however, ten dollars from my salary.

This collection did not equal my expectations, although it is somewhat larger than the one received last year—the news from Kansas, so terrible and alarming, seemed to pervade the whole community. You can have no conception of the excitement which prevails not only in this, but the whole of Upper Missouri. For several days past, business has been almost entirely suspended, and nothing but preparations for war are seen on every side. My visits which I have made to-day were sad. Almost every family in my charge are overwhelmed with sorrow, in consequence of the departure of friends who have offered as volunteers. A battle at Lawrence was anticipated last night. May God in his mercy “appease the tumults which have been raised up amongst us.”

There is a most delightful state of spiritual feeling at work in my congregation. New communicants have been added, month after month, and all are heartily working with me in furtherance of the conservative doctrines of the Church. Early in the Spring we will commence building. The members of our Vestry started a subscription a few days since of \$650, which, with my work east, will make \$1,200; and as soon as we raise \$1,500, we will receive the same sum from friends in Philadelphia; and with valuable property which we own, we will realize nearly if not four thousand dollars.

Should we increase in wealth and numbers another year, as we have the last, and complete our Church, I have no doubt but we shall be able to dispense with the Missionary stipend.

In addition to my other duties, I have visited Savannah and Fillmore, in this state. At the latter place I found several communicants, and nearly as good an opening for the Church as I had at St. Joseph, when I first came here. Among the number of communicants is one who is very wealthy, and will give largely towards sustaining the Church. In making the trip, I found many families interested in the Church. I also baptized six infants—one coloured. I expect to baptize an adult and several more children, at my next visit.

Within a few days past I have received a call to Hannibal, but declined it. The members of this congregation are united in the cause of the Gospel, and expressed so decided an opposition to my leaving, that I could not break the tie. There is no more important point out of St. Louis than Hannibal, and a zealous man could readily revive the work, and make a comfortable and useful home with them.

My post is on the most western frontier, and I hope God will give me grace to maintain it faithfully.

T e x a s .

Lockhart—Rev. J. Wood Dunn.

I SHOULD have sent in my report some days sooner, but have been prevented by illness; this being the first writing I have done

for some time. Since my return home in the Spring, from a tour through the southern and some of the eastern cities, soliciting funds to aid in erecting a Chapel at the station at Lockhart, regular service has been held semi-monthly at Seguin and Gonzales. I have also held an occasional service at Lockhart, when I could secure a room in which to gather my people. We should have been almost ready to enter our Chapel, had it not been for an accident which befel our head carpenter, who fell off the building and broke his arm. He has again, however, returned to superintend the work, and we expect very soon to have a house of our own. At Seguin we still worship in the academy ; but recently a disposition has been manifested, to make us either pay a high rent, or turn us out of the building. I know not what will be the result ; but pray God that we may not be deprived of a place in which to hold service.

At Gonzales we have the use of the Methodist Chapel. Our congregations are generally very good, and there appears to be a growing interest in our ministrations. During the last visitation of our Bishop, we had three confirmations at Seguin, five at Gonzales, making eight, of whom five being gentlemen, we have gained some additional strength at these points.

Besides these services, I have also made a tour of about ninety miles on to the frontier to visit a family which moved from Lockhart into what is called the "Attascosa settlement." While in Lockhart, I baptized the father, wife and daughter, but moving away before the Bishop's visitation, they were not confirmed. I found them still desirous of confirmation, and more than delighted to see their pastor among them in their rude frontier home. They have promised to return to the "settlements," at the next visitation of the Bishop, to receive the "laying on of hands," by our chief pastor. I held service on Saturday and Sunday, in a little cabin school-house, built by placing pieces of timber on end, after the manner of making picket fence, and daubing the interstices with mud. The service was entirely new to most of my hearers ; and indeed one gentleman, who is a justice of the peace, expressed himself as

very much pleased, yet found himself somewhat bewildered. To use his own language, "it was all mighty smart, but he could not tell which was the *sermon*."

By the recommendation of the Bishop, I visited Bastrop, a thriving village on the Colorado river, last week, held three services on Sunday, and made arrangements for organizing a parish there also. The Court-house, which is one of the best in the State, can be secured, and the friends of the Church have promised to fit up a desk, and hereafter we shall have regular service.

California.

San Francisco—Rt. Rev. W. Ingraham Kip, D. D.

THE following letter to the Secretary, gives some interesting proofs of labour and progress. The seed time in California is crowned with an early harvest:—

"I received your letter yesterday, by the last mail, and reply at once. I have lately returned from a long projected tour through the southern part of the State, taking nearly a month. It was through the most unsettled part of the country, so that the gentlemen with me had to be *well armed*. A new way of making a 'visitation,' but there is no help for it here, as we had to 'camp out' seven nights, often in dangerous localities, and surrounded by large bodies of Indians. I will send you, in a short time, a full report, which will be an account of a part of California little known or travelled.

"The Church (brick) in Marysville will probably be finished in the early part of January. The Church building at Coloma, (where I want Mr. Capen to go,) is nearly finished. Mr. Large hopes to commence his building at Stockton at once; and at Sacramento they will begin as soon as the rainy season is over. They have delayed it to wait for the completion of the railroad, to enable them to get granite. So you perceive that, in some respects, we are getting on."

Southern Visitation.

We are indebted to Bishop Kip for a series of interesting articles, giving an account of his recent journey in the southern portion of California—a part of the country but little known and seldom travelled. We shall give them in consecutive numbers of the *SPIRIT OF MISSIONS*, and doubt not they will be read with interest. The journeys and labours of the Bishop are not only full of peril, but involve much of exposure and hardship. The Church is making some progress, and will need aid but for a short time. Let that needed help be given cheerfully, and it will soon yield a rich return.

SOUTHERN PART OF CALIFORNIA.

I.—LOS ANGELOS.

For more than a year I had been attempting to visit the southern part of the State, but was never able to do so. The unsettled state of the country, infested by the worst class of whites and Mexicans, often robbing in large parties, rendered it unsafe to travel, except with a party thoroughly armed. Such a party I could not find until the present time, when Major Townsend, U. S. A., being ordered to inspect Forts Fejon and Miller, had to pass through the country, and I availed myself of the opportunity. Some other friends having offered to join us, for the purpose of seeing the country, we had a sufficient number for security. Besides Major T., my youngest son and myself, the party consisted of Hon. Edward Stanley, (late of N. C.,) Mr. Jas. E. Calhoun, (late of S. C.,) and Mr. J. T. Smith, of San Francisco.

My objects were, to spend a Sunday at Los Angeles, where the services of the Church had never been performed; another Sunday at Fort Fejon, where we have a lay-reader; another at Fort Miller, where there has never been a service; and, generally, to see what is the character of the southern half of the State with reference to the future prospects of the Church.

I propose, therefore, in these three successive articles, to give an account of our expedition through this section of the country. The first will be our visit to Los Angeles; the second, our journey to Fort Fejon, and Sunday at that place; and the third, our travel over the plains to Fort Miller, and thence home to San Francisco. In doing this, I shall not confine myself to Church matters, but give such other statements with regard to the inhabitants and the physical features of the country, as will be likely to convey information desired by the many readers of this periodical.

October 1, 1855.—At 4 P. M., we were on board the steamer *Republic*, for San Diego. The last time the captain and I voyaged together, we were wrecked in the *Golden Gate*, and I found, therefore, that he looked rather suspiciously at me. The fog was rolling in when we sailed, and no sooner had we passed the Heads, and struck the swell of the ocean,

than we plunged into a dense bank, in which it was impossible to see for twenty feet. The captain says, he never went out in so thick a fog. At intervals, all night, the bell was kept ringing, and about three in the morning, we were, as the captain supposed, off Monterey. We therefore came to, and as the sea was heavy, we were left rolling in its trough for the night. At day-break the fog still continued, and we kept slowly drawing in to land until about ten o'clock, when it lifted and we saw the coast, so that we could enter the harbor.

We anchored as usual in the bay, when the boats came off and took us to shore. Monterey is unchanged since I had service here last year, in August. Everything is as quiet and beautiful as ever—a perfect Spanish town—and no apparent accession to the American population. I spent part of the time we were here in visiting the few churchmen. The last half hour on shore was passed with the Hon. Mr. Wall, collector of the port. Three weeks afterwards he was found a few miles from Monterey, dead on the road, pierced with seven balls, and the gentleman with him also dead, a short distance off. They had been attacked by a party of five mounted Mexicans, who afterwards effected their escape. Subsequently, in attempting to capture them, Mr. Layton, another of our few churchmen here, was killed, with two others. I mention this to show the necessity there was for my being with an armed party in travelling in this southern country.

At 3 P. M., we sailed, but the sea proved to be rough, and most of us were soon invisible. The rest of the day, and through the night, we were pitching about in that dreamy uncomfortable state of being, afraid to move for fear of consequences.

Wednesday, Oct. 3.—The sea smoother, but the fog still dense. In the morning the captain found he had run too close in shore, and was near the spot where, last year, the unfortunate *Yankee Blade* was lost with so great destruction of life. During the morning the fog cleared off, and we got on our true course. At 1 P. M., we anchored opposite to Santa Barbara. We went ashore in the steamer's boat, at most times a difficult business on account of the heavy surf. As there is no wharf, the boat has to be run up on shore, while the passengers watch their chance and jump before the wave returns.

Santa Barbara has entirely its old California population. There seem to be hardly any Americans settled there. Everything, therefore, is primitive and quiet. Their houses are all open as if they lived out of doors, and their agricultural implements, ploughs and wagons, scattered about, are of the same clumsy pattern their fathers used in Mexico a century ago. The town is about half a mile from the bay, and may contain about twelve hundred inhabitants.

A mile and a half back, on the rising ground, at the base of the hills, stands the old Mission of Santa Barbara. We walked out to it and found the same evidences of decay and dilapidation which characterize all the California Missions. There is, as usual, an extensive range of buildings, once occupied by the priest, and terminated at one end by the large Church. Around were the remains of their vineyards and gardens with a few slight houses, about which some Indians were lounging in the sun, the relics of their once numerous bands of converts.

As we found there was a solitary priest still residing here and keeping up the services of the Church, we knocked at his door and brought him out—an old man in the coarse gray Franciscan dress. Calling an Indian

boy, he sent him to unlock the church for us. It was like all the other Mission churches, with little to recommend it but its size, and having, at the entrance, the usual horrible pictures of Purgatory and Paradise. In front of the building was a circular reservoir and a stone fountain, now dry, with considerable carving about it. We found there was a succession of these reservoirs on the mountain side, each one on a little higher plane than the others, and connected by canals. In this way water was brought fourteen miles from its source in the mountains. Now, however, most of them are dry, their stone ornaments are broken in pieces, and the surrounding country, which the old Padres thus irrigated and made like a garden, is fast relapsing into its former wildness. It is a lovely spot, however, commanding a wide view of the country and bay, and was selected with the usual good taste of the Friars.

We walked back again to the shore, and at 7 P. M., were again under way.

Thursday, Oct. 4.—About 7 A. M. we anchored opposite to San Pedro, (420 miles from San Francisco,) and the end of our voyage. At the edge of the water is a high bank, and from this the plain extends far as the eye can reach. There are three *adobe* houses on the bank, and every thing looks just as it did when Dana described it in his "Two years before the Mast," more than twenty years ago. We landed in the steamer's boats, and after a breakfast at one of the houses, a wagon was produced, to which four half-broken California horses were harnessed. The men hung on to their heads till the signal for starting was given, when they released them, and away they dashed at full gallop, our driver occasionally looking in to ask us, "on which side we wished to fall when we upset." This seemed to be his standing joke, and one which I thought it not improbable might be realized.

The plains were covered with thousands of cattle and horses, quite reminding us of old California times. In the 25 miles of our journey, there were but two or three shantees, erected by squatters who were raising cattle, and not a fence or enclosure, except the *corrals*, about them. We reached Los Angeles in less than two hours and a half, having changed horses once on the way. As we approached the town there was a marked change from the treeless sterility of the plains. We found ourselves winding through the midst of vineyards and gardens, and on all sides saw the workmen engaged in the manufacture of wine.

Friday, Oct. 5.—Los Angeles has all the characteristics of an old Spanish town. It contains about 5,000 inhabitants, 2,000 of whom may be Americans or English. The houses are almost invariably one story high—a style of building which an occasional earthquake has rendered advisable. All around it is a perfect garden, luxuriant with every kind of fruit. We visited one vineyard, which, besides a profusion of other fruits, contained 50,000 vines of a large blue grape. Part of these grapes are each week sent to San Francisco by the return steamer from San Diego, and part are manufactured into wine.

Saturday, Oct. 6.—We availed ourselves of this day to see something of the surrounding country. We drove out about a dozen miles to the San Gabriel Mission. It stands in a most lovely country, but like all the others I have visited, is now in a state of decay. The single priest remaining here—a Frenchman, speaking no English—took us into the Sacristy and showed us the rich dresses, heavy with gold embroidery—the remnant of their former glory, and probably brought originally from Spain.

We entered the large Church once filled with their Indian converts, but now of a size entirely useless. Half a dozen children were on their knees before the chancel, who went on with their devotions without seeming to notice our party. The eldest was reading aloud from some devotional book, while the others at intervals responded. The thick stone walls of the Church were hung with the usual wretched pictures.

Around the Mission is a country which, by the richness of its soil, could produce anything. It is well irrigated by little streams from the mountains, led through the fields by the labour of the old Padres. The only settlers, however, are the lowest class of Spanish Californians or Indians, whose little huts are scattered about, among which the children were running around in a perfect state of nudity. In the hands of our eastern farmers, this country, with its perpetual summer, would become a perfect Eden.

About a mile from the Mission is a rich tract of wooded country, called the *Monte*, and celebrated for the luxuriance of its crops. Corn grows here to a height which would seem fabulous at the east. It is peopled by a wild class of settlers from our western States, who have no religious instruction but what is derived from the excitement of an occasional Methodist camp-meeting. Besides this, "no man careth for their souls."

On our way home we stopped at the vineyard of a gentleman, who is one of those most interested, in Los Angeles, in the establishment of the Church, and I describe it to show what Providence has done for this country. It is about five miles from town, the house standing on a rising ground, from the front of which there is a view of many miles of rich landscape, much of it dotted with oak trees. His men were all busy in the manufacture of wine, and while some of them were bringing in the rich grapes in baskets, others, standing in the vats with their naked feet, were literally "treading the wine press." The proprietor receives \$8,000 a year from the sale of his wine alone.

In the vineyard, besides the grapes, we found a collection of fruit which I have never seen equalled in any part of the world. There were melons of all kinds, figs just bursting, delicious peaches, pomegranates, tuners, (the cactus fruit,) pears, Madeira nuts, &c., all were about us. Strawberries are raised here through the whole year.

Sunday, Oct. 7.—Until within the last six months, there had been no religious service of any kind in Los Angeles, except those of the old Romish Church. As the preaching there was in Spanish, the Americans never went to it, and were without anything to mark the coming of Sunday. At that time the Presbyterians sent a minister here who officiated in one of the public court-rooms, while the Methodists erected a small building, and commenced their services. The latter place had been offered to us for our service on this day.

We had service morning and evening—the first time our solemn Liturgy was ever heard in this section of the country. At the morning service there were about 80 present, and a much larger number in the evening. The next day, just before leaving the place, I baptized the four children of a gentleman, whose family, at the east, had been attached to our Church.

I found several such families in this place, whom I sought out and visited. They are literally "Christ's sheep dispersed abroad in this naughty world." Before leaving, I had an opportunity of conferring with a number of the inhabitants. They told me, the persons present had been much impressed with the dignity and solemnity of our service—that neither Presbyterianism or Methodism could produce any influence on this popu-

lation—but they had no doubt the Church could be established under very favourable circumstances. They wanted something that did not preach Nebraska or Kansas, slavery or anti-slavery, and was not identified with any of the *isms* of the day.

I have no doubt but that they are right, and that the *system* of the Church is the only thing which can produce permanent impressions. They professed to be ready to give a support to a clergyman, as soon as the right kind of a man could be sent. And I have no fear but what they would do it. It needs a man, however, of zeal and energy, considerable pulpit talents and knowledge of the world. Our Church people at the east, residing all their lives in a settled state of society, have no idea of the difficulty of establishing a congregation from the conflicting elements of a population who have not heard the Gospel preached for years, who are living under no religious restraints, and among whom the religious element is yet to be created. It is a work of faith, and time, and patience.

Yet how many are there of our energetic young men to whom this would present a noble field! Where they would be the first heralds of the Church, and, instead of wearing out their lives in a severe and changing climate, they might make their home in one of the healthiest places in the world, where they would enjoy the blessings of a perpetual summer. It is for this reason, perhaps, that the early Spaniards named it the city of Los Angeles (the city of the Angels); and I certainly never have seen a country which more fully realizes Bishop Heber's description—

——“Every prospect pleases,
And only man is vile.”

Oregon Territory.

Portland—Rt. Rev. T. F. Scott, D. D.

THE following letter to the Secretary, is the latest intelligence from Bishop Scott, and will be read with interest. Dr. McCarty has arrived, we are glad to say, in good health, and will spend about a month with his family, before he returns to Oregon:—

“Your note of Nov. 3, and also the sheets of ‘*SPIRIT OF MISSIONS*,’ in advance, were received last evening by Rev. Mr. McCormac, who reached us safely and in health. I need not say how much I rejoice at his coming to aid us in our work here. For the present at least, I place him in charge at this place and Milwaukie. His coming enables me at once to resume my labours as an itinerant, which I propose to do immediately after Christmas.

“Dr. McCarty left us two weeks ago, for New-York. I gave him a memorandum of various matters, about which he will communicate with you and other friends relative to our

Mission. He thinks of returning to Fort Van Couver, as Chaplain, U. S. A. I was sorry he left that place a year ago, and only consented at his earnest desire to go. *Olympia* is an important point, where I am exceedingly anxious for a Missionary. Our Indian difficulties still continue—for how long, God only knows, as our troops cannot find the Indians embodied. In the southern part of this Territory, and the northern part of Washington, much property and many lives have been destroyed. And although there is no reason to apprehend any damage in this valley, yet the whole country is thrown into confusion by the excitement, mustering of volunteers, &c. So, that for the present, we can accomplish very little in the way of Missionary progress.

"I have nothing to communicate new or interesting respecting this field. Our lot is 'patient continuance in well doing,' hoping for the promised blessing.

"Praying that you may be blessed in all your labours for building up the kingdom of our Lord, I am,

"Yours, faithfully,

"THOMAS F. SCOTT."

Child's Department.

THE following letter speaks for itself. So true is it "out of the mouths of babes and sucklings thou hast ordained strength." That a church without a pastor should thus sustain a Sunday-school, and that that Sunday-school should kindly remember "those who are scattered abroad as sheep having no shepherd," and that a little child of three years old should be engaged in collecting money for the missionaries, when so many older and more favored than she, both of the clergy and laity, are indifferent and inactive, is a striking comment on the Saviour's words, "Whosoever shall receive the kingdom of God, as a little child, the same is the greatest in the kingdom of Heaven." May little Annie long live, and grow up as a useful member of the Church, and may the Sunday-school and the little flock in the wilderness soon be favored with a faithful Pastor, to obey the Master's call, "Feed my sheep—

feed my lambs;" and thus may all our Sunday schools and little children delight to show their ready sympathy, in deeds and fruits of love and grace.

But let the letter tell its own touching tale, and introduce our readers to the humble, earnest work of little Annie, the child in the wilderness, who loves and cares for the poor Missionary :

Enclosed I send you \$12.37, collected as follows :

Grace Sunday-school, Teachers and Scholars.....\$8 56

Collected by little Annie, (three years old,)..... 3 81

\$12 37

Annie's uncle was sitting with a wafer box in his hand, and she wanted it ; he then cut a hole in the lid, and fastened it with wafers, and told her she should go and gather money for the Missionaries. She was pleased with the idea ; you see the result. She handed it over to me yesterday, after Sunday-school, requesting me to forward it to the Missionaries. We are without services here ; our nearest point for service is twelve miles. There are a number of members here and in Schullsburg, Hazle Green and Platteville, all without a pastor. The members here are generally foreigners, do not understand our way of supporting the Church, and are mostly poor people. Our Bishop is trying to secure us some one to "break the bread" to us. Our Sunday-school was begun a year ago last Advent, by two young ladies ; one has left the place, now seven months, and we have had other teachers, but not Episcopalians, and are still going on with it, as a substitute for the Protestant Episcopal service. We have had a donation of Prayer Books, Hymn Books, and Office of Devotion, from our Bishop.

(Signed,)

Yours in haste and hope.

Since writing the above, we have received the following letter from an earnest and prominent layman in the diocese of Michigan, which will speak for itself. Would that its trumpet tones might be heard and heeded in all the borders of the Church. Our Sunday-schools are waking up, and with them our hopes, for the children are the hope of the Church. Let them be rightly trained in interest and liberality, and we are sure, at least of the rising generation, in our missionary work. Who will respond to the earnest call, "Cannot we stir up the Church to united, regular and frequent donations to this heavenly charity?"

I enclose a draft for \$44 37, being	
Collections in St. James' Church, Dexter,.....	\$7 17
Sp. Missions, for C. C. Trowbridge.....	1 00
One-half of annual collection in Sunday-school of Christ Church, Detroit, for 1855, (after paying \$20 to Ontonagon Church, Lake Superior).....	36 20
	<hr/>
	\$44 37

The Sunday-school of Christ Church, Detroit, is very small. The average attendance does not exceed 60; yet, by pursuing a *systematic* course, large results are produced. If all our parishes would do the same, we should have half a million of dollars annually for Missions, without feeling the slightest burden. Every Pastor ought to be held responsible for attempting, at least, to bring his people into a regular habit on this subject.

In our parish of Christ Church, which is quite small, the average attendance not exceeding 150, large results are likewise produced by the same means. We raise \$400 to \$500 each year, the greater part of which is necessarily retained for Diocesan Missions.

I have no doubt you realize the importance of *regular* and *frequent* collections as much as I do, for the matter has been on your heart many long years. Cannot we stir the Church up to united, regular and frequent donations to this heavenly charity?

Another Noble Offering.

WE have received another offering of \$500, from a Lady, for our Domestic Missions. The good example seems contagious, and evidently tends "to provoke to love and good works." May it spread, and bring forth abundant fruit. Who will follow next on the list? Individual contributions, of any amount, will be welcome; but when largeness of heart brings its offerings by hundreds, it is indeed encouraging. A good spirit is abroad—thanks and praise to Him whose are the hearts of all, and whose is the silver and the gold, as well as the faith and love of his Church and people.

Appointments.

IN Kentucky, Rev. Louis Jansen, to Princeton—from Jan. 1st. In Tennessee, Rev. W. D. Harlow, to Nashville; Rev. Robert Shepherd, to Louisville—both from Oct. 1st. In Indiana, Rev. Jas. W. Stewart, to Connersville—from Oct. 1st; Rev. George Fiske, to Hillsborough—from Jan. 1st. In Illinois, Rev. Walker Dresser, to Waverly—from Oct. 1st. In Michigan, Rev.

Wm. Kelly, to Ontonagon ; Rev. Henry Safford, to Marquette ; Rev. D. B. Lyon, to Lyons and Ionia ; Rev. V. Spalding, to Saginaw City and county—all from Oct. 1st. In Wisconsin, Rev. Jas. De Koven, to Delafield—from Oct. 1st. In Iowa, Rev. Willis H. Barris, to Iowa City ; Rev. Philip A. Johnson, to Oskaloosa—both from Oct. 15th. In Delaware, Rev. Wm. Wright, to St. George, Indian River, Baltimore Mills and Millsborough—from Dec. 1st. In Minnesota, Rev. E. S. Peake, to Shakapee—from Oct. 12th. In California, Rev. J. W. Capen, to Coloma—from Jan. 1st.

The other Missionaries on the list, are re-appointed for the current year.

Resignations.

REV. J. B. Wakefield, of Hillsborough, Indiana—from Jan. 1st ; Rev. C. B. Stout, of Waukesha, Wisconsin—from Oct. 1st ; Rev. Jas. Philson, of Raymond and Clinton, Mississippi—from Jan. 1st ; Rev. John Philson, of Grand Gulf, Mississippi—from Oct. 1st.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Dec. 20, 1855, to Jan. 20, 1856 :—

Maine.

Lewiston—Trinity 13 06

New Hampshire.

Claremont—Trinity 25 00
Hopkinton—St. Andrew's 15 00
Manchester—St. Michael's 25 00
Portsmouth—St. John's 28 12
West Claremont—Union 5 00 98 12

Vermont.

Bellow's Falls—Emmanuel 17 00
Bethel—Christ 6 00
Brandon—St. Thomas', $\frac{1}{2}$ 5 00
East Berkshire—Calvary, Ladies
of 8 00
Enosburgh—Christ, $\frac{1}{2}$ 4 00
Randolph—Grace 9 45
Royalton—St. Paul's 5 30 54 75

Massachusetts.

Boston—Christ, for Bp. Lee, or-
der of Epis. Mis. Assoc'n... 18 00
Messiah, for Epis. Mis. Ass. 16 00
St. Paul's, of which \$145 07
for the Epis. Miss. Ass'n... 345 07
Trinity 132 00
Rev. M. P. Wells 20 00

Cambridge—Christ 80 00
Charlestown—St. John's, of which
\$5 is from Sunday-school. 55 00
East Boston—St. John's 8 35
Hopkinton—St. Paul's 5 10
Jamaica Plains—St. John's 50 00
Northampton—St. John's, for
Jews 5 00
Pawtucket—Trinity 2 60
Pittsfield—St. Stephen's 72 00
Roxbury—St. James's 7 43 782 55

Rhode Island.

Johnston—St. Peter's 5 33
Lonsdale—Christ 20 00
" Sunday-school,
of which \$9 63 is for Iowa ;
\$3 15 for Illinois 19 04
Portsmouth—St. Paul's, for Epis.
Miss. Association 13 00
Providence—Grace 47 60
St. Andrew's, of which \$12 30
is from S. School 33 35
St. John's, of which \$150 02
is for Epis. Miss. Ass. 200 02
Westerly—Christ 25 00 363 34

Connecticut.

Bridgeport—St. John's, Christ-
mas Offering of S. School,
for Bishop Scott 43 45
Brookfield—St. Paul's, of which,
\$16 is for Minnesota 26 00
Brooklyn—Trinity, for Wiscon-
sin 22 50

<i>Fair Haven</i> —St. James'.....	21 38
<i>Middletown</i> —Christ.....	61 00
<i>New-Haven</i> —Christ, $\frac{1}{2}$	10 25
Trinity.....	74 00
<i>New-Milford</i> —St. John's.....	10 00
<i>Norwalk</i> , St. Paul's.....	59 00
<i>Pomfret</i> —Christ.....	6 00
<i>Reading Ridge</i> —Christ.....	3 00
<i>Stamford</i> —St. John's.....	92 93
<i>Stratford</i> —Christ.....	24 24
<i>Waterbury</i> —St. John's.....	150 00
<i>West Haven</i> —Christ, $\frac{1}{2}$	7 90
<i>Westville</i> —St. James'.....	5 00
<i>A. H.</i>	1 00

617 65

New-York.

<i>Albany</i> —Grace.....	12 00
St. Peter's.....	100 00
<i>Astoria</i> —St. George's.....	41 00
<i>Ballston Spa</i> —Christ.....	14 00
<i>Brooklyn</i> —Grace.....	76 53
<i>Canton</i> —Grace.....	5 00
<i>Carmansville</i> —Intercession.....	29 44
<i>East Hampton</i> , L. I., G. Z.....	2 00
<i>Fort Edward</i> —St. James'.....	5 54
<i>Hudson</i> —Christ.....	10 60
<i>Johnstown</i> —St. John's.....	6 35
<i>Kingston</i> —St. John's.....	10 00
<i>Mechanicsville</i> —St. Luke's.....	7 91
<i>New-Brighton</i> —Christ.....	79 00
<i>New-York</i> —Calvary.....	311 48

Holy Communion; part of

Epiphany Offering.....	700 00
Holy Communion, additional.....	2 50
Holy Innocents.....	10 00
Incarnation, of which, \$27 28	
is for Bishop Scott.....	97 28
Redeemer, additional.....	1 00
St. George's.....	1,000 00
St. Luke's, additional.....	20 00
St. Mark's, Monthly Offering,	
for Oregon.....	100 00
St. Mary's, additional.....	00 45
Proceeds of the sale of the	
diamond ring given by a	
lady, to be appropriated	
to California Mission.....	70 00
G. N. Titus, Esq.....	50 00
<i>Rhinebeck</i> , Messiah.....	10 00
St. Philip's in the Highlands.....	11 93
<i>Scarsdale</i> —St. James the Less.....	16 71
<i>Sing Sing</i> —St. Paul's.....	27 00
<i>Smithtown</i> , L. I.—St. James's.....	4 37
<i>Stillwater</i> —St. John's.....	1 25
<i>Stockport</i> —St. John Evangelist.....	9 67
<i>Ulster</i> —Trinity, a parishioner,	
for the Epis. Miss. Ass.....	20 00
<i>Waterford</i> —Grace.....	22 50

1867 51

Western New-York.

<i>Lyons</i> —Grace.....	21 00
<i>Norwich</i> —Emmanuel.....	5 09

26 09

New-Jersey.

<i>Camden</i> —St. Paul's, of which	
\$5 is for Cal.; \$10 for	
Or.; \$5 for Iowa; \$5 for	
Del.; \$10 14 for General	
D. Miss.....	35 14
<i>Elizabethtown</i> —St. John's.....	41 32
<i>Gloucester</i> —Ascension.....	2 50
<i>Hoboken</i> —St. Paul's.....	21 00
Trinity.....	11 00

<i>Hudson</i> —Holy Trinity.....	10 43
<i>Newark</i> —Grace, for Fort Des	
Moines.....	30 14
House of Prayer.....	21 00
Trinity, of which \$5 is for	
Iowa.....	89 09
<i>New-Brunswick</i> —Christ.....	37 00
<i>Newton</i> —Christ.....	18 00
<i>Somerville</i> —St. John's.....	10 00
<i>Swedesborough</i> —Trinity.....	13 00

339 76

Pennsylvania.

<i>Holmesburgh</i> —Emmanuel.....	39 10
<i>Leacock</i> —Christ.....	4 20
<i>Mantua</i> —St. Andrew's, two	
members of which, \$5 is	
for Cala.....	10 00
<i>Marcus Hook</i> —St. Martin's.....	6 85
<i>Meadville</i> —Christ.....	10 00
<i>Moyamensing</i> —All Saints.....	8 14
<i>Paradise</i> —All Saints.....	6 00
<i>Philadelphia</i> —Gloria Dei.....	40 00
St. Andrew's, a member.....	5 00
<i>Pittsburgh</i> —St. Peter's.....	59 82
<i>Pottstown</i> —Anniversary of the	
birth and in memory of	
Amelia.....	5 00
<i>Upper Merion</i> —Christ.....	6 00

200 20

Delaware.

<i>Christian Hundred</i> —Christ.....	33 92
<i>Laurel</i> —St. Philip's Chapel.....	2 00
<i>Seaford</i> —St. Luke's.....	2 00
<i>Wilmington</i> —St. Andrew's, for	
Oregon.....	30 00

67 92

Maryland.

<i>Baltimore</i> —St. Luke's.....	25 70
<i>Baltimore Co.</i> —St. Thomas' of	
which \$10 is for Oregon,	
\$5 for the Episcopal Miss.	
Association.....	15 00
<i>Baltimore and Harford Co's</i> —St.	
John's Parish.....	8 17
<i>Cambridge</i> —Gt. Choptauk Par-	
ish.....	30 00
<i>District Columbia</i> —St. Alban's.....	10 00
<i>Ellicott's Mills</i> —The Doing Good	
Society of the Patapsco Fe-	
male Institute.....	50 00
<i>Harford Co</i> —Christ.....	7 03
<i>Kent Co</i> —Chester Parish.....	50 00
<i>Prince George Co</i> —St. Paul's	
Parish.....	15 00
<i>Prince George and St. Charles</i>	
<i>Co's</i> —Chapel of St. John's	
Parish, $\frac{1}{2}$	7 50

218 40

Virginia..

<i>Alexandria</i> —St. Paul's, Miss Eli-	
zabeth Winter.....	9 00
<i>Lynchburg</i> —St. Paul's.....	64 50
<i>Middlesex</i> —Christ.....	5 00
<i>Williamsburg</i> —Mrs. E. H. Noel,	
1 95.....	80 45

North Carolina.

<i>Caldwell Co</i> —Mrs. Lenox.....	2 00
<i>Lenoir</i> —St. Andrew's.....	8 33
<i>Scuppernon</i> —Pettegrew's Chap. 67 00	77 33

South Carolina.			
Aikin—St. Thaddeus'.....	8 00		
Black Oak—Trinity.....	58 00		
Edgefield—Trinity.....	10 00		
Stateburgh—Holy Trinity.....	27 60	103 60	
Georgia.			
Montpelier—Epis. Institute, S. G. for Oregon.....	5 00		
Savannah—Christ, Christmas Of- ferings of a member.....	4 50		
St. John's, a gentleman.....	59 25	68 75	
Florida.			
Jacksonville, St. John's.....		13 00	
Alabama.			
Fayetteville—St. Paul's.....	6 00		
Marion—St. Wilfred's.....	12 55	18 55	
Mississippi.			
Raymond—St. Mark's.....	5 00		
Vicksburgh—Christ.....	45 50		
Yazoo City—Trinity.....	10 00	60 50	
Tennessee.			
Columbia—St. Peter's.....	10 00		
Loudon—Grace.....	2 05	12 05	
Kentucky.			
Covington—Trinity.....	18 00		
Newport—St. Paul's.....	5 00		
Paris—St. Peter's.....	10 00	33 00	
Louisiana.			
Natchitoches—Trinity.....		12 00	
Ohio.			
Ashtabula—St. Peter's.....	23 70		
Huron Co., Lyme—Trinity, ½.....	6 00		
Marietta—A lady, for Califor.....	5 00		
Portsmouth—All Saints'.....	30 00		
Steubenville—St. Paul's, for Iowa.....	25 00		
Worthington—St. John's.....	5 00	94 70	
Indiana.			
Delphi—St. Mary's.....	4 01		
Indianapolis—Christ.....	50 00		
Lawrenceburgh—Trinity.....	16 50		
Madison—Christ.....	30 00		
Michigan City—Trinity.....	5 00		
New Albany—St. Paul's.....	5 00		
Terre Haute—St. Stephen's.....	20 00		
Worthington—St. Matthew's.....	6 50	137 01	
Illinois.			
Chicago—St. Ansgarius.....	4 00		
Lancaster—M. S. Marsh, Esq.....	10 00		
Waverly—Christ.....	10 00	24 00	
Michigan.			
Detroit—Christ, annual collec- tion in Sunday-school.....	36 20		
Mariners' Church.....	24 57		
Dexter—St. James's.....	7 17		
Pontiac—Zion.....	7 33	75 27	
Wisconsin.			
Ashepoo—St. Clair.....	5 00		
Delafeld—St. John's Chrysos- tom.....	12 00		
Elkhorn—St. John's.....	5 27		
Green Bay—Christ.....	8 57		
Janesville—Trinity.....	17 17		
Lafayette Co.—New-Diggings S. School Teachers & Schol- ars.....	8 56		
Collection by little Annie, three years old.....	3 81		
Lisbon—St. Alban's.....	7 60		
Nashotah—St. Sylvanus'.....	18 00		
Stephens' Point—Intercession..	5 00	90 98	
Minnesota.			
Fort Ridgely—Capt. J. Hayden and wife, U. S. A., ½.....	25 00		
Miss Beardsly, ½.....	3 00		
Louisa Kelly, ½.....	1 67		
Lt. Lee, Second Infantry U. S. A.....	7 00		
Fort Snelling.....	7 12	45 79	
Iowa.			
Davenport—Trinity.....	54 56		
Iowa City—Orphan's Home, Christmas Offerings.....	1 00		
Jonesville—An humble member of the Church.....	1 00	56 56	
Missouri.			
Lexington—Christ.....	8 00		
Pike Co.—Prairieville, additional.....	5 00		
St. Joseph—Christ.....	10 00		
St. Louis—Christ.....	123 50		
St. Paul's.....	14 40	160 90	
Texas.			
Brenham—St. Peter's.....	5 00		
Chapel Hill—St. Luke's.....	5 00	10 00	
Indiana Territory.			
Fort Laramie—Thank Offering.....		10 00	
Miscellaneous.			
Missionary Meeting at Christ Ch. New-York, additional.....	7 00		
A Christmas Offering, fruits of self-denial.....	2 00		
F. S. S., a friend to Missions.....	2 00		
A friend to the Church, in reply to Advent Appeal.....	20 00		
M. S. S.....	5 00		
F. A. P.....	5 00		
M. C. B.....	15 00		
M.....	3 00		
Episcopal Missionary Associa- tion.....	129 00	168 00	
Legacies.			
Eighth Annual Instalment of Le- gacy of Whitehead J. Cor- nell, Esq., of Br'klyn, L. I.....		100 00	
Total from Dec 20th, 1855, to Jan. 20th, 1856.....		\$7,175 79	
Total since Oct. 1st.....		\$14,778 30	

ERRATA.—In the January Number, the contribution from St. Paul's, Paris Hill, W. N. Y., should have been \$5, instead of \$21, as there acknowledged. Lyon, Grace, \$21 in the same Diocese, omitted in last No., is acknowledged in present. Trinity—a Communicant, and Mr. B. and family, same Diocese, appearing under Genesee, should have been under Genesee. The total for W. N. Y. should have been \$114 16, instead of \$130 16. The total of Pennsylvania should have been \$980 57. Pike Co. Mission, Louisiana, should have been Louisiana, Pike Co., Missouri.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1856.

THE SANCTIFYING INFLUENCE OF AN INTEREST IN MISSIONS.

It sometimes occurs to us, that this is not sufficiently thought of by many good men, who allow nearer claims to shut out all concern for the heathen ; and yet, when considered a moment, this influence cannot be denied.

It quickens within us a spirit of prayer ; for, the first expression of true pity for a world in peril of destruction, is prayer ; and thus, prayer for others corrects our selfishness, raises us above the world, keeps us near the throne of God, blesses us with a breathing of the atmosphere of heaven, and with a growing elevation of spirit and of character.

It brings us into conscious co-operation with God himself. When we engage in this work, we enter into association with none other than the most High God, and working with this feeling, we receive a holier impression from such heavenly intercourse.

It familiarizes our minds with the operations of the Holy Spirit upon the souls of men, and contributes in an eminent degree to our own experience in the things of God. The details of Missionary intelligence constitute a living picture of the work of grace. The weight of divine truth ; its effect

upon the human conscience ; the adaptation of the gospel to the wants of awakened men ; the power of the blood of Christ simultaneously to heal, to cleanse, to comfort, and to sanctify ; the warfare of the flesh and spirit ; the devices of the tempter ; the triumphs of faith ; and, at length, the destruction of the power of death, these and other kindred truths, how are they brought out in the Missionary story ! What, for instance, more striking, than the inquiry of the heathen, addressed to our beloved Missionary Bishop in Africa, noticed in our last number, "Payne—what shall we do that we may serve God ?" Does it not come home to the heart of the Christian reader, with a simplicity and a force irresistibly arresting ? And all this tends to the edification and improvement of those, whose Christian love prompts them to engage in a work like this. As we view the development of the divine work upon others, we are led to ask, what correspondence to it may be traced in our own spiritual state : and thus self-examination is promoted, and admonition, and instruction, and consolation, are conveyed. How often in this way, has a deficiency been detected, a difficulty solved, a direction gained, an encouragement received, a resolution confirmed, a fear dispelled. It can never be told upon earth, to what extent the disciples of Christ have thus been blessed by engaging in the support of Missions. It can never be told how many have learned some of their choicest lessons, from those sketches which the Missionary pen has drawn, of the inner workings of some heathen heart which they themselves have helped to turn to God : "for as in water face answereth to face, so doth the heart of man to man."

If, then, such be among the blessings, undeniably resulting from an interest in Missions, can any man earnestly engaged in the Christian life, keep aloof from their support, without great loss ; and can any minister, sighing under the seeming fruitlessness of his labours, take a surer method of kindling new life among the people of his charge, than by leading them to be concerned for the souls of others ?

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. II.

The Girls' School at Shanghai.

THE following communication will afford much gratifying information, to the many Christian ladies who have been interested in the important work of female education in the Mission at Shanghai.

SHANGHAI, *October 4th, 1855.*

I BELIEVE the subject of the girls' schools of our Mission has not been much dwelt upon, in the communications of our Missionaries heretofore. I will, therefore, hope on the present occasion, to interest you, and the other beloved Christian brethren, who compose our Foreign Committee, by giving such details of this very interesting branch of our work, as shall present themselves to me.

The girls' boarding school has been in successful operation for four years. It opened with very few scholars, but has gradually increased to forty, which is the fullest number that can be accommodated.

It is gratifying to those interested in the school, that, although a considerable portion of the brief term of its existence has been in a period of revolution and bloody warfare, it has been subjected to no inconvenience thereby, but has been suffered to go on in the even tenor of its way; the terror of the sword without, and the sense of quiet security within, exercising a salutary influence, and aiding rather than hindering the efforts of the Christian teacher.

Three of the children have been removed from the immediate influence of the school; the first, by death, about a year after it was established. She was a remarkably healthy, and promising little girl, and her call was a very sudden one. The day before her death, it was observed that she had a cough, but it was so very slight as to awaken no anxiety on Miss Jones' part, or that of her Chinese friends. But, the next morning, to the grief and consternation of all around her, little Yeok-Sung was found dead in her bed. Thus early, after the gathering together of this little band of heathen children to be instructed in the faith of Jesus, did the Master see fit to call for one of them, thereby testifying to her youthful friends and companions, the verity of the solemn words of our funeral service, "In the midst of life we are in death."

The removal of our next pupil, was occasioned by the marriage of Kiung-Kiung, in May, 1854, to the Rev. Chai-R-Wong. Our good deacon, had not, as is most usual with Chinese, been betrothed in the days of his youth; and when, as a Christian man, he looked around him for a suitable person with whom to contract a betrothal, there was no Christian woman within his reach. It very naturally occurred to him, that the only way for him to procure a fit help-meet, was to select a nice girl, and have her placed under Christian instruction; while he, meantime, should by prayer, seek for her the good gifts of God's grace. Kiung-Kiung was recommended to him in such glowing terms, that he did not hesitate, but without delay sought to obtain her. When one of his Missionary friends

suggested caution, and offered to see the young lady for him, he most enthusiastically enumerated her many recommendations, winding up by saying with his characteristic earnestness, "and she has small feet."

You see, that even our excellent Mr. Wong was not proof against the attraction of his celestial custom, which we Westerners deem so cruel and disfiguring.

He succeeded in gaining his prize, and she was immediately added to a small number of young girls under Miss Jones' care, awaiting the regular establishment of the Mission School for girls. It was soon discovered that the poor girl's eyes were in a very diseased state. Foreign medical aid was resorted to, but proved entirely ineffectual, and it was supposed that total blindness would be inevitable.

Under such circumstances, according to Chinese custom, it would be thought incumbent on him to support her all her life, but by no means necessary to consummate his marriage; and, inasmuch as he had not been made acquainted with the state of her eyes before the betrothal, his Christian friends thought it the best course for him to pursue.

When Kiung-Kiung was informed of the state of the case, she received the communication with so much sweetness and resignation, as to make a most favorable impression on her friends in the Mission. Finally, influenced, by the representations of some of the communicants, Chai was induced to place her under Chinese treatment. God was pleased so to bless this means, that through it, healing was granted to her eyes, and the dark cloud of threatened blindness averted. She remained for five years in the school, during which time she gradually improved very much.

The prayers, which, no doubt, were constantly and fervently offered for her, by her betrothed, were heard, and after satisfactory evidence of her fitness for these blessed ordinances, she was successively admitted to baptism, confirmation, and the Supper of the Lord. So far as her teachers judge, her walk and conversation were in accordance with her profession; being ever the first to attend to the sick or helpless among her companions.

When Chai received her at the hands of those to whom he had confided her, it would have been difficult for a stranger to recognize, in the modest, confiding, and affectionate young bride, her whole countenance radiant with innocent happiness, the half blind girl, five years before placed under Miss Jones' charge. When arrayed for the bridal, and awaiting the arrival of the red chair, she was exhorted by her tire-woman to conform to the custom of her people, by weeping. She seemed concerned at the utter impossibility of complying with these directions, and cast upon Miss Jones a look of grateful affection; when she remarked that in her case, there was no necessity for conforming to such a custom, as her betrothed husband was a Christian Minister of the Gospel, and one whose character she well knew. It might be very suitable for many of her countrymen, who, in marrying heathen men, could not know what fate awaited them.

This marriage so far has proved a very happy one. I think it could not fail to gratify any one member of our generous hearted committee, to visit this, the first Christian Chinese family established under the auspices of our Church. Neatness, good order, good temper, and the pure joy of domestic harmony seem to characterize their household. It is pleasant to witness the genial temper, and open hearted hospitality of the host, while the combined good sense, and manly tenderness of the husband, prove him worthy of the extreme respect and affection with which Kiung-Kiung regards him; and in his leisure moments, he and his little babe seem al-

most inseparable. The first Sunday of the Chinese month, when our communicants from the city and elsewhere assemble in our little Mission Chapel, to celebrate the Passion of our blessed Master, it is pleasant to see them afterwards, congregating at the house of the good deacon, to eat their rice, and rest awhile before they set their faces homeward.

In June, 1855, we were called on to part with another pupil, by the marriage of Ting-Yuen, who, six years before was placed under Miss Jones' charge, as the betrothed of Ung-Chung, one of the oldest pupils in the boys' school, and brother to little Kwa-Chung, the touching particulars of whose early death no doubt the members of the Committee are familiar with. Ung-Chung was eight years in the school; after leaving it, his knowledge of the English language enabled him to get into so lucrative a business, that in two years he was able to purchase a house and lot; and then, although by the original arrangement Ting-Yuen was to remain in the school until she was eighteen, his mother made earnest application to Miss Jones to allow him to take his betrothed bride. As he was but eighteen and Ting-Yuen but sixteen, her prudence did not allow her at first to consent to this proposal; but the mother had such cogent arguments to bring in favor of it, that all objections were overruled. When Miss Jones suggested her fears lest he should not yet prove sufficiently steady to be entrusted with the happiness of so young a bride, the good mother earnestly replied, "Have not you, Yo-Koo-Niang, been a mother to Ung-Chung? Is he not your son? If he does wrong you must whip him." A novel mode truly, we would think, of managing one fit for the conjugal estate. The young couple were married by the Bishop in the chapel; on this occasion, as at Chai's marriage, every innocent native custom was retained. The chapel was crowded with an attentive audience, and many of the Chinese present expressed warm admiration of our good old custom of marrying with a ring.

Ung-Chung and Ting-Yuen, with their worthy mother, reside quite near us in his nice new house; thus far their pathway has been surrounded with much of the sunshine of earthly prosperity. It is pleasant to her friends in the Mission to see T. so regularly in her place among her old companions, at chapel on Sunday. But alas! we feel that to her, and to her husband, our labours have not yet been made the means of imparting a true living faith in the Lord Jesus Christ; and therefore would commend them to the prayers of the Church, in our own favored land, that to this young couple, the knowledge of the Gospel may not prove the savour of death unto death, but that they may be instrumental in the salvation of numbers of their less favored countrymen.

Of our remaining pupils you will, I am sure, allow me to introduce to your acquaintance individually, as dear young Christian sisters, our three elder girls, May-Yun, Kway-Ngoo and Seur-Yun. The two first have always been particularly intimate friends, and are near the same age; but in character and disposition they are totally different. May-Yun was the first to express an interest in spiritual things; and on this important subject she manifested the earnestness and perseverance which characterize her in other matters. She has an excellent mind, and with the utmost frankness and intelligence gave a reason of the hope that was in her. From the first of her Christian course she has evinced a very sweet spirit, and much tenderness of conscience; an instance of which I cannot forbear to relate. After her baptism, and before she was admitted to the Supper of the Lord, she was so unhappy as to offend deeply an old blind woman, one of our communicants, and was

unable to appease her. The following week was Passion week, and May-Yun's usually bright face wore an air of concern, and she was to be seen at every leisure moment knitting a pair of gloves most diligently; late on Easter Eve with the same air of concern, she brought her labour of love to a close. Before service Easter morning, she came to Miss Jones to tell her of her trouble with the blind woman, and to request that she might be permitted to go to her, to offer her gloves as a peace offering, and to entreat her to be reconciled, before she went to the table of the Lord. When the bell rang, May-Yun appeared with a very happy countenance, leading her old, blind friend into church, whose placid and aged features bore no vestige of displeasure, and on her hands were the red and white mitts her young friend had been so assiduously knitting for her. She is not betrothed, and is so studious in her habits, that we hope at a future day her heart may be drawn to the Missionary work; if so, she will, we think, be admirably fitted for a teacher in the school.

May-Yun's baptism made an impression on her friend, and very soon after Kway-Ngoo presented herself as a candidate for the same ordinance. She is a very gentle girl, but strikingly reserved, and silent. At the time of her baptism, in answer to the questions put to her, she manifested a very clear knowledge of the important doctrines of the Gospel. Last winter she was brought to the borders of the grave, by a very suffering attack of bleeding at the lungs; she bore her illness with patience, and throughout expressed an assured hope of salvation through Christ, but being quite deaf nearly all the time, a greater barrier than ever to intercourse with her existed.

In introducing you to Seur-Yun, I make you acquainted with the betrothed of Mr. Tong, and one of the prettiest and nicest Chinese girls I ever met with. Miss Jones has instructed her in the English language, which she speaks, and reads, and writes very well. She is of a very practical turn of mind, industrious in her habits, sweet tempered, winning, modest, and gentle in her manners. I do not know whether Mr. Tong would tell you, with the evident gratification Chai did his friend, that she has small feet, but I fear in his heart of hearts he admires them very much, and that he is not a little pleased that his lady love walks like a weeping willow. Be not overmuch shocked, dear brethren, even though my surmise prove true, but have patience with our Chinese brother, lest, in a land radiant with Gospel light, Christians should be found, who by their admiration, countenance fashions even more absurd, cruel, and injurious to health, than the binding of the feet practised by the Chinese women. Nevertheless, we will do our best to induce such of them, as may come under our influence, to help to do away with so absurd a custom.

Of the remainder of the pupils, I may say, they are for the most part a happy, healthy, little group, docile and affectionate. It would perhaps be agreeable to you to go with me through the routine of their employments for one day, as calculated to give you a general idea of their mode of spending their time. The whole establishment is wide awake betimes in the morning. From six to seven o'clock they are in school, and this hour is devoted to the study of the Gospels in the local dialect. They then partake of their simple morning meal, and are employed in a variety of household and domestic matters, until half past eight, when they assemble for prayers. From nine until twelve they are again in school, and during these hours find employment, in learning to read and to write their native language, both according to the written colloquial style; and the study of a variety of catechisms on Christian Doctrine, and such elementary works

on useful subjects, as we have been able to have prepared for them. Among the latter, we feel very much indebted to Mrs. Keith, for a very nice Geography, which we have had in use for some time. They also give their attention to a judicious selection of books, written by native authors, especially such as are prepared for women, and are read by the educated classes of them. The Chinese teacher presides in the school-room, and under him they prepare their lessons, and then class by class retire to an adjoining room, to recite to a Missionary teacher, and to receive such explanations as she may feel competent to give them. At twelve they go to their rice. From one to two most of them are instructed in embroidery, an accomplishment in such high esteem among the Chinese women, as to be deemed almost indispensable. From two to half past four, they are instructed in needle work and a variety of such like occupations, to which they are very much devoted. All our larger girls make their own clothes, and those of the smaller children, who are not able to do it for themselves; but the smallest one delights to lend a helping hand, and feels much slighted, if she has it to say, "I have no work." Five is the hour for them to partake of their evening meal, after which they amuse themselves very merrily in their play ground, until the bell rings for evening Prayers, which service is always conducted by the Bishop. With regard to a religious work in the school, we lament we see as yet no token of a full outpouring of the Spirit of Grace in our midst, but we know, assuredly, that our labour is not in vain in the Lord, and that in due time we shall reap if we faint not.

It was my intention to have given you at this time some account of the Leesburg day-school; but have so extended my remarks on the boarding-school, that I must reserve what I have to say on that subject for another occasion.

C. J.

THE AFRICAN MISSION.

In our last number, mention was made in a letter from Bishop Payne of an interesting meeting of the Convocation at Cape Palmas. We have since received a number of the little paper published at the Mission, *The Cavalla Messenger*, which contains an account of the proceedings, from which we make some extracts. They are of a highly gratifying character.

THE CAPE PALMAS CONVOCATION.

The members of this Convocation are the ministers of the Episcopal Church in the neighborhood of Cape Palmas with the teachers and visitors belonging to the various stations. The meetings are three, annually, and held in rotation at Cape Palmas, Cavalla and Rocktown. Our last held at Rocktown was one of such peculiar interest, particularly the Missionary Meeting, that we think a brief account of it cannot be otherwise than cheering to our Christian brethren, and call forth from the Church prayer and thanksgiving:—

The Bishop and his wife reached Rocktown on the afternoon of Thursday, the 9th August. He was accompanied by the Rev. C. F. Jones, (native) of Cavalla, T. C. Brownell, teacher of the boys' school, Cavalla, Hector Humphries, (native) teacher at Taboo, Jas. May, and Edward Valentine, the latter (natives) visitors at Cavalla; also N. S. Harris (native) teacher at Cape Palmas, and candidate for Holy Orders. Although the services of the Convocation were not to commence until Friday, at 11 o'clock, the evening of the Bishop's arrival being that on which we have our usual weekly lecture, the Bishop kindly preached, and made his discourse a very appropriate introduction to the approaching services.

The next morning at 7 o'clock the natives from the towns assembled in church, to the number of about two hundred, and after introductory services in Grebo, by G. T. Bedell, native teacher at this station, the people were addressed by the Rev. C. F. Jones and N. S. Harris; these native youths spoke with much earnestness, and were listened to with great attention.

During the morning the Rev. H. R. Scott and the Rev. G. W. Gibson arrived from Cape Palmas, and from Fishtown Samuel Boyd, the (native) teacher at that station.

All assembled at the church (St. Paul's) at 11 o'clock. The Rev. H. R. Scott read the service, and the Rev. C. C. Hoffman preached the Convocation sermon from Luke iv. 18, 19. At 3 o'clock, the native Christians met in the church for the purpose of encouraging each other in the ways of holiness, and considering how best they could spread among their people the news of salvation. The meeting was addressed by the Rev. Mr. Jones and others.

These addresses from native ministers and teachers, we shall give hereafter. We give at present the reports then presented.

The following Reports were presented and read at the Missionary Meeting on Friday evening of the Convocation :

BISHOP PAYNE'S REPORT.

CAVALLA STATION.

The Missionary at Cavalla station with grateful thanksgiving to the God of all mercy, reports that since the last meeting of the Convocation he has been permitted without interruption from sickness or other causes to discharge the duties of his office.

And in this work he has been aided and sustained by the active co-operation of those associated with him, as assistants and teachers. Indeed, it has never been his happiness to bear witness to more, nor indeed so much zeal in the cause of Christ. Native assistants, especially, appear at length to realize their responsibility to communicate to their people those glad tidings which they have received.

This state of things, under God, I cannot but attribute, in a great measure, to an event which, to short human sight, was regarded as untoward—the death of Rev. R. Smith.

That sudden, melancholy dispensation, appeared more than anything that has ever occurred, to impress our native brethren and sisters with the vanity of trusting to foreign laborers to break to themselves and their perishing countrymen the bread of life. They seemed now first to begin to realize, that if their people were to be evangelized, it must, under God, be accomplished mainly by themselves. And many and earnest were the exhortations addressed by the catechists and teachers to those under their influence to do their duty.

The blessed effects of this movement have been manifested in many ways.

In school, the teachers and scholars have in general tried to do their duty.

Our deacon, C. F. Jones, and our native Christian men, have been more active in preaching to and exhorting their people.

The Female Visiting Committee have been active in visiting the women in town, to induce them to observe the Sabbath, and otherwise bring them under the influence of the Gospel.

Nor have foreign sisters been less engaged than in former years in going in and out seeking to instruct the ignorant and the perishing.

And God has been pleased to bless these good desires and earnest efforts to the salvation of souls, and the exciting a more general interest than has been known in reference to the Gospel.

Since the last Convocation, fifteen adults have been baptized, and an equal number it is believed are desirous of being received into the Church; while many others are seriously occupied with the conflict which the Gospel has brought into their minds and hearts between its acknowledged claims and the dictates of flesh and sense.

In the Boarding Schools are about the same number of scholars as at the time of the last report, namely, *sixty*.

At *Kobla*, George Coe reports that he has sixteen scholars attending evening school.

At *Rockbookah*, Mr. James Dorsen has been located as teacher, but various causes have prevented his having a formal school. He reports, however, holding public services amongst the people in the villages around him.

Taboo; J. M. Minor, Deacon, and B. Humphries, teacher, continue in charge of the station, but the Missionary is sorry to report, they appear to accomplish little. The prayers of the Convocation are implored, that this station, consecrated by the prayers, and labors, and sufferings, and death of the faithful servants of God, be not again allowed to revert to the dominion of the wicked one.

Since the last Convocation, there have been baptized of adults (one being

Colonist).....	16
Infants, (natives).....	2
Admitted to Communion.....	12

Present number of Communicants (foreign).....	6
“ “ “ “ (native).....	63

Total.....	69
------------	----

Of these, three are in the West Indies. Three not enumerated, are suspended.

Missionary contributions, (six months).....	\$59 70
Alms.....	40 00
Total.....	<hr/> \$99 70

Enough has been reported above to excite grateful thanksgiving to God for the past, and great enlargement of faith and hope for the future.

Let every one who knows the worth of prayer, be enlarged in earnest supplication, that the God of all grace will now, at length, grant the fruit of years of past toil and sufferings in the conversion of the Greboes to himself.

REV. C. C. HOFFMAN'S REPORT.

ROCKTOWN STATION.

By the appointment of the Bishop, I entered upon the duties of this station the 18th July, 1855.

I found the names of twelve scholars on the roll-book, eleven of whom were in attendance. The number of communicants were six.

My first service for the natives was held on Tuesday, 22d July, in St. Paul's Church. The attendance was large, and the head men of the towns were present. The people have received me very kindly, and showed considerable interest in regard to religion. Many of them observe the Sabbath, and their attendance at church has continued large. When visiting their towns, unusual readiness has been observed in their gathering together to hear the Gospel, and to the word preached, they have given great attention—so that it is both pleasant and encouraging to labor among them.

The Kroomen being desirous of instruction, and asking for night schools, two have been established. One at the large town on the rocks, and the other at Danabuo's town; these are taught by J. W. Hutchings and Thomas Savage, with an attendance of about twelve scholars each.

A third night school is about to be established on the mission grounds. It is interesting to see this increasing desire for knowledge among the Kroomen.

Finding a number of poor people here—among them a blind man, a blind boy, a lame man, and some poor widows, I have adopted the plan of requiring them to attend prayers every morning in the church, while daily, or on every other day, according to their need, have given them some portion of food, and hope that this plan may conduce to their spiritual as well as their temporal welfare.

The plan for preaching which I have adopted, is to visit alternately in the town once a week (on Wednesday afternoons,) while on Tuesdays all are called for services in the church.

I am most happy to report, that my relation to the people is one of the most pleasant character,—that I find our villagers discharging their duties with faithfulness, and that the scholars are docile and obedient. For all these things we thank God and take courage.

In connection with Rocktown, I have charge of Middletown and Fish-town.

At Middletown I preach once a week alternately in the two towns, while E. W. Hutchings goes every Sunday to instruct the people.

A serious spirit seems here also to be animating the people. Through the visits of Samuel Boyd and Thomas Chandler, the people have gene-

rally consented to observe the Sabbath, and they seem attentive when the Gospel is preached to them.

FISHTOWN.

Most encouraging are the reports which I receive from Mr. Boyd at Fish-town. The people observe the Sabbath almost universally; two or three hundred people are gathered each Sunday beneath the trees to be instructed in the things of God. People are forsaking their greegrees, and doctors their profession, while some are inquiring the way to him with their faces thitherward.

There are eleven scholars in the school, one of whom is a candidate for baptism.

REPORT OF H. R. SCOTT.

CAPE PALMAS STATION.

Since last Convocation, services have been held regularly in St. Mark's Church on the Sabbath, and at Mt. Vaughan Chapel once, and for a portion of the time twice a week. Since the first of July, evening as well as morning services have been held at St. Mark's,—Mr. Gibson preaching generally in the evening, and occasionally in the morning, and on Tuesday evening at Mt. Vaughan.

The congregation remains at about what it was at the time of my last report. Two communicants have been suspended for improper conduct, and four have been added. The present number of communicants is fifty-three. The Sunday-schools are large. The monthly Missionary Meetings are kept up, and we hope have already been productive of much good.

We have recently adopted the plan of having every communicant pay into the hands of the pastor, once a month, whatever he or she feels able and willing to give for the benefit of the heathen, and we have reason to hope that much more will be contributed than ever before. And not only are they willing to give of their means to carry the Gospel to their benighted neighbors, but we trust our people are beginning to pray earnestly for an outpouring of the Spirit. The Asylum building not being sufficiently completed to receive the girls, Mrs. Scott commenced with a day-school on the 23d of July, and the majority of the girls attended.

From the time Mr. Wright left, until Mr. Hoffman took charge of them, I visited Rocktown and Fishtown stations as often as I could leave my station at Cape Palmas. At Rocktown I had the satisfaction of baptizing one young man recently connected with the school.

The schools at both stations were regularly kept up—the number of boys at Fishtown varying from seven to eleven, and at Rocktown continuing at eleven.

At Cape Palmas the native congregations have continued large, and for the past two months a decided interest has been manifested in spiritual things. A number of the leading men in the community—one a prominent Devil Doctor—have in that time renounced the greegree system; and we hoped, at one time, that it might be abandoned by the whole people; but when the matter was publicly discussed, the influence of the Devil Doctors was found sufficient to prevent its overthrow for the present.

While the great body of the people are intellectually convinced of the folly of greengreases, superstition has so strong a hold of them, we think its power can never be entirely broken, until the Holy Spirit is poured out upon them. And we are happy to be able to report, that a few individuals seem already under the teachings of the Spirit. Three young men give evidence of a very deep interest in spiritual things, and seem only deterred from enlisting as soldiers of Christ, by the necessity of giving up one of their two wives; and this sacrifice they give us reason to hope will soon be made.

Besides these, there are several other young men who show some anxiety on account of their souls, and profess a desire to become members of a Christian village, we hope soon to establish at Hoffman station.

The boarding-school at this station has heretofore been rather small, but the people now manifest considerable interest in the education of their children. The present number of pupils is 18—sixteen boys and two girls. The oldest boy was recently baptized.

Nearly two months since, we organized a Sunday-school and a night-school at the native chapel—both of which have been kept up punctually, by the commendable exertions of N. S. Harris and H. Stringfellow. The number of pupils is very large, when the boys are not on the farms. The most interesting portion of the school is composed of young Kroomen; some of whom possess remarkably quick minds, and have made excellent progress in their studies—being already able to read pretty well in the second reader.

It is pleasing to find that those who have been most persevering in learning to read, are the individuals who manifest the greatest anxiety on account of their souls.

In conclusion, we would request the prayers of the Convocation in behalf of these people.

Let us continue earnestly to pray for an outpouring of the Spirit, and we doubt not many of them will soon enlist under the banner of Immanuel.

The following reports are from NATIVE ministers and teachers connected with the Mission :—

N. S. HARRIS' REPORT.

I have been called to give some report of my station, and how the boys are improving in their studies; and how the people feel concerning religious matters. And I am very glad that we have such an opportunity as this to meet here at Rocktown for this very purpose; and also to give praise to our heavenly Father, through whose mercies the glorious Gospel of Christ is now spreading in our own country, and among our own perishing brethren.

In the first place, I want to tell you about my school. At first there was a great running away among my scholars, which I have a great reason to believe is now ceased. I have now in school 15 boys, and two girls, who had been in school for sometime, and not one of them ever makes an attempt to run off.

The people promise me some more boys, whom, I think, I will get after they are done cutting rice, or before they get through; and, I think, there is a prospect of my having a larger school than I have ever had. May God assist the people to fulfill their promise, and make them see the usefulness of bringing their children to school!

In the second place, I must not forget to give you some account of the people among whom I live. You all very well remember that I first went to live among the Cape Palmas people, in the year 1852, and have continued there to this day. During this time I have been speaking to them about God, and explained to them what it is that the white people bring in our country. That it is the religion of Jesus Christ which, if they would receive, would raise them from darkness to light, and from eternal death to life eternal.

At first I could not make them believe anything of what I said. Some thought that I was a wise man who could tell fine stories; some thought it was nothing but fables; but I continually spoke to them, saying, it is the Gospel of Jesus Christ which, should you receive it, would make you wise unto salvation. After sometime, a good many of them began to understand, and also believe that it is true, consequently a law was made among them to rest from all works, and go to Church on Sunday and worship the God of Heaven. This they have been doing for several months—a very pleasing object in the sight of all Christians. Dressed up nicely, men, women and children, fill the house of God, in order to hear the good news.

But oh, the superstition of the heathen! They would rather mind their rice fields than to praise God who gives them the rice. May God help them to understand better, and give them strength to keep his holy laws!

Third. *The evening school.* This was established not long ago. It is attended to very well. A good many young men and children are the members of this school, getting along very well with their lessons, and, I believe, it will not be long before some will be able to read in the Word of God. May these lessons be assisted by Divine Grace, that they may not only learn to read, but may also learn to love and fear God, and walk in his holy ways.

The school is always opened with prayer—closed with examination and some of the explanations from “Line upon Line.” Some of the boys are regular attendants both at morning and evening prayers. And on Sunday mornings almost all of them attend the prayers, after which the Sunday-school commences, and closes about nine o’clock. In the afternoon of Sunday, the Rev. Mr. Scott holds the service, and preaches to them, and in the evening, about a little after six, I hold the service.

This is the way which we work among the Cape Palmas natives. May the true followers of Christ pray for his servants who are labouring in his vineyard, that their labour may be with success, and be the means of bringing many souls to Christ. Amen.

REV. C. F. JONES' REPORT.

At our last meeting, I said that my labour was chiefly among the two tribes up the Cavalla river, namely, the Babo tribe and Nyambo. My labour is limited to these two tribes at present, on account of the difficulties on the river. But we hope the time is near, when we may not only preach to these two tribes near us, but to others farther up the river.

I am sorry to say, that since our last Convocation, nothing of remarkable interest has occurred among the people on the river. But we are still following the promise, “Be not weary in well doing, for in due season ye shall reap, if ye faint not.” The time of my visits to their towns, was, formerly, every week. It is lately changed to every other week.

My duties at home are to assist the Bishop, preach every Sunday in two

native towns, and on Sunday afternoons hold meeting with the native converts at a village about three miles off, and on Sunday evenings read the services, and also help the Bishop to administer the Lord's Supper. On Wednesday evenings, I hold meeting with the converts in the villages near us.

THOMAS C. BROWNELL'S REPORT.

Rt. Rev. and Dear Sir :

Agreeable to your request, I herewith submit to you a report of the school in which you have been pleased to make me a teacher. Since entering upon the duties assigned me at the commencement of last January, I have endeavoured faithfully to discharge those duties according to my imperfect ability. And I am happy to say, that the scholars have been, on the whole, more obedient and industrious than heretofore. I have reason to feel encouraged. In January last, I adopted the rule of meeting all the scholars on every Tuesday evening; and since the adoption of the rule, four of the scholars have been baptized; and, I hope, by God's assistance, I will be successful in all my duties. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

And since the death of Rev. Robert Smith, I have been breaking the bread of life to the inhabitants of Dodolu and Oranh Idade, and teaching children on Sundays; and, I hope, I have not laboured in vain, for God has said, "as the rain cometh down, and the snow from heaven returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens." "From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of hosts."

WILLIAM H. KINCKLE'S REPORT.

I am happy to tell you something of what I am doing in the Mission. In the last year, I was appointed by the Rt. Rev. Bishop Payne to be an assistant teacher when Mr. Rogers was here. Since that time, to this very day, the lower class has been committed to my care. I shall now name the studies which they are pursuing: two of them are in Smith's Geography, three are in Mitchel's Geography. They are also studying, besides Geography, First Book of History, Philosophy, Speller and Definer, Arithmetic and Writing. The others are in the Testament, National Spelling Book and Arithmetic. One is studying the Third Reading Book. Three are in the First Reading Book.

I have now been reporting to you about the school, but permit me to say a few words to you. Besides attending to the school, I thought within myself to do something which will be the means of bringing others to receive the Gospel. And this is what I am doing, speaking to the people how or what they must do to be saved. For "the harvest is great but the labourers are few." Now as the harvest is great and the labourers are few to carry on this great work, my question is—where shall the labourers be found?

We must not think that the white Missionary alone have to carry on this work. I need not hardly tell you who are they that have to carry on this work, for you know who they are. It is we who were once heathen, and who have been taught by the Missionaries the way of life. And as we have received it from them, so let us to others impart—says our Saviour, “freely ye have received, freely to others give.” How can we live in neglect of such a business?

What! do you think we were brought from heathenism, and been taught by the Mission the way of life for nothing? Oh no! It must have some meaning in it, and the meaning that it has in it is this: That we might go abroad and teach our people the way of life, and point them to the lamb of God who taketh away the sin of the world. And also tell them that there is none other name under heaven given among men, whereby any can be saved but in the name of Jesus Christ.

OPENINGS FOR MISSIONARY LABOURS IN SOUTH AMERICA.

IN the number of January we inserted the report of a sub-committee of the Foreign Committee in reference to openings for Missionary Labour in New Granada: accompanying it, by translations from documents, which bear testimony to the fact, that the Gospel may be preached freely, without let or hindrance, in that republic.

We now add a subsequent report from the same committee, with reference to the opening in the Empire of Brazil: which we accompany by extracts from some interesting communications, addressed to the American Bible Society by their highly intelligent agent, the Rev. James C. Fletcher. Other portions more directly bearing on the subject will follow. It is no exaggeration whatever to say, that the larger portion of South America is now perfectly open to the reception of the Gospel: and more, that it is prepared for such reception; and we trust that while other bodies of Christians are, with their usual zeal and earnestness, taking prompt measures to avail themselves of these opportunities, our own Church, which by common consent has peculiar advantages and adaptation for this field, will not be the last to enter upon it.

EMPIRE OF BRAZIL.

Passing from this exceedingly interesting and promising field of the Republic of New Granada, we come to the Empire of Brazil.

This vast empire, extending north and south 2,500 miles, and east and west 2,630 miles, embracing an area of nearly 4,000,000 of square miles, with a coast line on the Atlantic of 3,700 miles, with its magnificent rivers, mountains, plains, minerals and agricultural resources, should arrest the attention and secure the sympathy of our Church for the moral welfare of its people.

Its government is a constitutional monarchy, with a responsible ministry, and an elective legislature based upon population.

The State religion is Roman Catholic, *but its constitution tolerates all religions*. Among its 6,000,000 of people the Bible can be freely circulated; and, as in most towns elementary schools are established, great numbers are prepared to read intelligibly its sacred truths. Large numbers from this country and Europe have emigrated to Brazil, and find in its delightful climate, rich mineral and agricultural resources, a home, needing only the institutions of evangelical Christianity to render it eminently attractive.

The Rev. Mr. Fletcher, an agent of the American Bible Society, has recently visited many prominent points, both on the coast and in the interior, and found not only a welcome for himself, but a large demand for the Scriptures, in the Portuguese, Spanish, and English languages.

In numerous places, individuals and communities are ready and desirous to receive religious instruction.

Their respect for the enterprise and talents of the citizens of the United States, leads them to look with favor upon our institutions; and many of them not only appreciate religious liberty, but are anxious for the establishment of Protestant worship amongst themselves.

The Romish Church and its priests have lost their hold upon large masses of the inhabitants, who, unless a purer and more Scriptural faith is taught them, will become infidels.

To whom shall this vast country look for the Gospel, if the Church in these United States neglect to send it?

British Christians are fully occupied on other continents;

and if they were willing and able to send missionaries, they could not labor with the same advantage as those sent from this country.

The political doctrine so popular here, at the present time—"America for the Americans"—finds an echo also throughout many portions of South America, opening to us peculiar facilities and corresponding responsibilities, to assist in their moral and religious improvement and elevation.

They are our neighbors; our own kindred and friends are among them; the field is ours; and a more noble or promising one does not now exist.

Will not our Church awaken to its duty to South America and her young sons, who are preparing to buckle on their armor in her service, and look to the claims of this field, open, extensive and promising, beyond a parallel?

G. T. BEDELL, }
F. S. WINSTON, } *Sub-Committee.*

FROM REV. JAMES C. FLETCHER, TO THE AMERICAN BIBLE SOCIETY.

Paranagua, Province of Parana, June 16, 1855.*

On Monday, the 15th of March, I sailed from Baltimore in the barque "Huntington."

We arrived at Rio de Janeiro on the 26th of April.

From the 11th to the 19th of May I was engaged in arranging, and placing before the Brazilian public, an "exposition," as the papers of Rio de Janeiro called it, of various industrial productions of the United States. This passed off exceedingly well, a public hall in the national museum being granted me, and the Emperor and thousands of his subjects having visited it. I mention this merely as being the means of having given me consideration in the eyes of this people, which I have endeavoured, and successfully too, to turn to the good of the Bible Cause. On the 19th of May I went up the bay, and then inland for a few miles to a most lovely valley, surrounded by verdure covered mountains that tower more than 7,000 feet. Here is situated one of the very few factories in Brazil. The workmen are either Portuguese or Romanist Germans—mostly the latter. The chief superintendent told me that they were the worst set of people he had ever known, unelevated either in minds or morals, and did not believe that I could do anything with them. The Sabbath was a most lovely day; and as I went to the dwellings of this people, and saw them assembled in the open air to gossip or to play, I almost felt like yielding to the superintendent's estimation of them. However, I drew near, and first addressed them in Portuguese, and afterwards read a portion of the third chapter in John. They listened with attention and de-

* Not laid down in the maps, the province having just been formed from that of St. Paul's.

corum, so that I felt encouraged, and expounded to them the Scripture, and urged upon them the necessity of each one possessing it, and studying it, and submitting to its holy precepts. They then at my request uncovered, while I read to them in Portuguese the Lord's Prayer. It was to me a most impressive scene. When this was concluded, they came forward, desiring to *buy* the Word. They bought every copy that I had with me, and a troop of boys and young men followed me to the house for more. Others came, until I had not a single volume left, and they were hardly satisfied when I promised to send for more from Rio de Janeiro, which promise I have fulfilled.

When I returned to the city, I made preparations on a still more extensive scale to visit another community in the mountains. On the very top of the lofty range, which forms so striking an object in the background of every picture of the bay of Rio de Janeiro, and which is called the *Serra das Órgas*, (Orange Mountains,) has been built a city, named, in honor of the present Emperor, *Petropolis*. Here, where in 1844 not a single house existed, is a thriving place, containing, with its environs, some 15,000 people. I believe that the founding of the Petropolis was owing to a desire to place a German colony in a cool situation near the metropolis of the empire. The founders of the place did not dream of its importance in another point of view. The yellow fever, which raged in Rio de Janeiro from 1850 to 1853, drove many of the inhabitants to the country. Petropolis being cool and healthy, and, withal, possessing great conveniences in the proximity (forty miles) to the city, became a great place of resort. The Emperor has a summer palace there, and many citizens of Rio have built their country residences in this mountain city. A splendid road, worthy to be placed with those of Napoleon in the Alps, has been built up the steep sides of the Serra; and a railway, the first opened in Brazil, brings the traveller from the bay to the commencement of the fine road mentioned above. Petropolis also is situated on the main thoroughfare which penetrates *Minas Geraes*, the most densely populated and most productive province of Brazil. All these things have combined to fill Petropolis with a large population of Brazilians as well as of Germans, and, altogether, it has become a place of importance in many points of view.

On the 25th of May, with a box of Bibles and Testaments in Portuguese and German, I set out for Petropolis. The next day, so soon as the rain would permit, I went out, with the Englishman who keeps the hotel, to a large *collegio* (or academy), which is one of the most flourishing in Brazil. After some conversation with the proprietor, whom I understood to be a Protestant, I asked him if he did not wish some Bibles in his *collegio*. He replied, by saying that he conformed to the *customs* of the country, and taught merely a paraphrase of the Word, such as Roman Catholics used. But, when addressing him again upon the subject, he said he did not wish to go against the *laws* of the country, which prohibited the Bible. I replied, by repeating the only portion of the constitution of Brazil which treated upon religious matters, and which is of the most *tolerant* kind,* and says nothing against the circulation of the Holy Scriptures. He then intimated that he was a free thinker himself, but did not wish to go against the *doctrines of the Church*.

* There is *toleration* for all religions guaranteed by the Brazilian constitution, though there is not entire religious *liberty*, for the Roman Catholic Church is sustained by the State.

From the collegio I went to an humble residence near by, where I made a call of an entirely different kind. This was at the house of the Rev. Mr. Hoffman, the German Protestant clergyman of Petropolis. He hailed my visit with the Bible, to use his own expression, "as an angel from heaven." The next day (the Sabbath) was kept in the Lutheran Church as the anniversary of the day of Pentecost, and the church would be full, and he would do all that he could to promote the circulation of the Bible. This was encouraging after my first visit.

On my way back to the hotel I obtained my box of books, which could not be brought up the mountain with me. I opened it, and in a few minutes a Roman Catholic purchased a Bible and a Testament.

That night the rain poured down in tropical torrents, and there were very few persons in the hotel. However, there were two who arrived late, *en route* for the fertile province of Minas Geraes. Their room was opposite mine. I heard them talking, and it occurred to me that I should attempt to make known to them the records of salvation. Perhaps they would leave very early in the morning, and I should have no other opportunity of reaching them. I knocked at the door, almost trembling at my temerity in disturbing fatigued travellers at such an hour of the night. I listened with some anxiety to the accustomed "*Quem è ?*" (Who's there?) and replied, "*Amigo*," which instantly called forth, "*Entre !*" With Bible in hand, I opened the door. One of the travellers had already gone to bed, and the other was seated by him. For a moment they looked with astonishment at the foreigner; but as he told them what he had, and at so reasonable a rate, a delightful surprise came over their features, as one said, "I wish this Bible," and the other added, "I will take this New Testament." I found out that, more than two years before, in the interior of the province of Minas Geraes, I had, in company with that primitive Christian, Dr. Ildefonso Gomes, (who was brought to the light through a Bible given to him by Dr. Kidder fifteen years before,) furnished his own brother-in-law with the Word of Life. They invited me to sit down, and one of them, reading the Portuguese with great fluency, entertained us with the account of the conversion of the Apostle Paul, as found in the American Bible Society's edition of the Portuguese Scriptures. I left them, and to a very late hour I heard them conversing about the truths of the Blessed Book.

The next morning I went, according to appointment, to the Lutheran church. It was a bright morning, and the sun was reflected in myriads from the glistening leaves of these tropic forests. The mountains around stood out in bold relief against the deep blue sky of this southern region. Here no winter is known; here, in the language of the Spirit in Milton's *Comus*—

"Eternal summer dwells."

I found myself too early for the Protestant church. The door was still locked, and I begged a police officer (for the police station was next to the church) to be so kind as to permit my box to remain with him until it was time for the service. He readily assented; and, handing him a Portuguese New Testament to read, I took the road towards Mr. Hoffman's house. I however soon entered into conversation with a German, and, endeavouring to sow the seeds of truth, did not proceed far. I looked over the way, and observed that the police officer had seated himself in the doorway of the station, and heedless of the passers by, was reading the Word of God. Mr. Hoffman did not arrive for half an hour, and du-

ring all that time the officer was perusing the New Testament. When I went for my box, for his kindness to me, I presented him the volume which had so interested him. May God's blessing go with that *Novo Testamento*.

Mr. Hoffman warmly welcomed me; and it was to me a novel sight to behold such a congregation as his in a land where Roman Catholicism prevails. I was reminded on that day of a Sabbath which, some five years ago, I spent among the Alps of Piedmont, in one of the valleys of that ancient people of God, the Waldenses.

These German peasants, transplanted from their fatherland, have much to contend against. Being from a lower class in society than those who emigrate to the United States, and coming to a land of no hardships so far as climate is concerned, they rather degenerate than advance. The German colonist here not only has the want of a pure church, and a sound moral people, with good schools to sustain and elevate him, but he is constantly dragged down by intemperance, which is the bane of the low slave from Africa, but not of the Brazilians. I myself did not see instances of this intemperance, but I am told that it is common both among the Protestant and the Roman Catholic Germans.

Mr. Hoffman desires that there should be a great *lien*, or connexion, between the Christians of North America and the feeble churches connected with these colonies. Some settlements are without a pastor, and the people are fast losing whatever knowledge they had of a better religion and better principles. He therefore hailed it as an auspicious beginning of the relation which he wishes to establish, that the American Bible Society should send an agent to Brazil. Must this good beginning cease with the casual visit of your Agent?

It did me good to hear those strong German voices, led by the school-master Jacobi on the organ, singing "the Lord's song in a strange land." Mr. Hoffman preached a most warm and excellent sermon from Acts ii. 38, 39—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This sermon was delivered with a rare unction to a most attentive audience. Towards the close, he introduced to the people the subject of my visit, as one intimately connected with the subject in hand—that God's extraordinary gift of the Spirit had ceased, but his inspired Word ever remained, &c., &c. He then presented me to his church, which I addressed, saluting the members in the name of millions of Christians in the United States, and touching a chord of sympathy when I told them that I had visited their fatherland, and had gone through the regions of that beautiful Rhine from whence the most of them had emigrated; that the words of their pastor should come with force upon them, for it was true that God's extraordinary gifts were no longer bestowed; but that his Word always contained the blessing; they would soon depart who had had their early religious instruction in Germany; but their children could not have the "promises" unless they themselves saw to it now; that the Bible would enable them to be protected from the corrupt religion of this land; that its great truths would be a sure defence; that their own Luther had fought his great battles against the Church of Rome by the Bible, and I hoped that the seeds of truth here sown might spring a hundredfold. I addressed them in French, (knowing but few words in German,) which some of them understood; but Mr. Hoffman translated for me most faithfully and fully. It was to me a scene of no ordinary interest.

After the sermon they came forward and emptied my box of the German Scriptures, and then commenced purchasing the Portuguese Bibles. Some Brazilians, hearing of the visit of a man who had the Word of God for sale, came into this Protestant church, (they being Romanists,) and also bought of the manna-bread for their souls. At first, I had some scruples about selling Bibles on the Sabbath Day; but when I reflected that the Apostle Paul went about among the primitive churches collecting money for the purpose of sustaining the *bodies* of poor Christians, I could not find it in my heart to call it wrong to exchange for money—money which was to be turned into more Bibles—that which would sustain and nourish the *souls* of perishing men. If it was right to exchange the honour of being a *life member* or a *life director* of a benevolent Christian society on the Sabbath Day, it certainly could be no harm to dispense the *Bible* on that day. Above all, it seemed to me a work of *necessity* and *mercy*, and it was the Lord's own message, and he is "Lord of the Sabbath." With these reflections my scruples disappeared, and I left the church, and went into the streets with a few Portuguese Scriptures still remaining. I sold quite a number of them to Roman Catholics.

But I cannot detain you with every incident in this missionary tour. Suffice it to say, that the names of many were put down for volumes of the Word, which I had not with me. Next day I had the pleasure of sending to Petropolis more than \$100 (100 milreas) worth of Bibles and Testaments; *i. e.*, more than the value of 300 francs. A portion of these were sent to the teacher Jacobi, to dispense to the Germans; another portion was sent to Dick Carpenter, a bright little fellow of thirteen years, son of the hotel keeper, who assisted me a great deal in the mountain city. The Hotel Inglez has become a depository, where the planters of Minas Geraes can be supplied as they return from their annual visits to Rio de Janeiro

CHURCH OF ENGLAND MISSIONS.

CHURCH MISSIONARY SOCIETY.

IN the January number we presented some of the prominent features of the last annual report of the English *Society for the Propagation of the Gospel*. The report of the *Church Missionary Society* has since come to hand. We note fewer points in this, as an abstract of portions of it has already appeared.

The total amount of contributions at home was over £107,000, or about \$500,000; and, besides this, the sum of £16,917, or about \$35,000, was raised and expended in the Missions abroad.

This Society continues its large expenditure on *publications*; that for the last year having exceeded all profit on sales by the sum of £3,400, or about \$17,000.

The same system of local and district secretaryships is adhered to and extended.

Summary of the Missions.

The report contains the following valuable summary of the state of the Missions under the care of this Society, a point in regard to which we had to note the deficiency in the report of the *Propagation Society*. The table is as follows, viz:—

Stations	122	Teachers	774
Ordained Missionaries—		Female Teachers.....	216— 1716
European—English.....	109	Total number of Agents	1978
Foreign.....	51	Communicants	17,909
Native East Indian.....	29—189	At ndants on Public	
Lay Teachers, Assistants, &c.		Worship, estimated at	107,000
European Catechists, Teach-		Baptisms during the	
ers, &c.....	39	year. (In the So.	
European Female Teachers.	12	India Mission one half	
East Indian and Country born		of the year only is in-	
Catechists and Teachers.	17	cluded, the returns	
Do. Female Teachers.....	5	not having arrived in	
Native Labourers—		time.)	
Catechists.....	150	Adults.....	1217
Catechists and Teachers in		Children	2108
New Zealand.....	357	Adults or children not	
Scripture Readers and Chris-		specified	198— 3523
tian Visitors.....	219		

WEST AFRICA MISSION—SIERRA LEONE.

The statistical returns show a considerable increase in the number of communicants, who now amount to 3,354. As these are all registered, and meet in frequent classes, under direct pastoral supervision, there is good reason to hope that Christianity has taken deep root at this Station. A pleasing instance of religious life and earnestness in a native congregation, occurs in the notice of the church at Kisseey. It numbers 305 communicants, under the care of a native clergyman. The church requiring enlargement, the minister, the Rev. Mr. Maxwell, called the people together, who cheerfully undertook the completion of the work. One engaged to plaster the whole walls; another to supply a chancel window; another the communion rails and table; another to do the remaining carpenter's work, without charge; and another to construct, at his own expense, a stone vestry outside of the building; while a master-builder was engaged closely to super-

intend the whole work without charge. With reference to this effort of the native people, Mr. Maxwell writes :

"I am confident that this little work has been an awakening means to the liberality of my people. It has brought to the test their sense of duty ; and from what I have experienced I am fully convinced, and it is my privilege to state, that, had it been in their power to do any more for the cause of religion among themselves, they would gladly have done it. I have spared no pains in endeavoring to bring before them the example of other Christians in this matter, and, for their encouragement, have commended those principles on which they carry on helping objects among themselves. I hope it will not be long ere the children of Africa will not need to be taught the duty of consecrating, with willing minds and cheerful hearts, their humble offerings to the sanctuary of the Lord."

Do not these children of Africa, these poor converts from heathenism, put to the blush many of the highly favored congregations of this Christian land ? and may not the more earnest zeal and liberality of these Africans be owing, under God, to the fact that their minister, himself an African and a heathen convert, "spares no pains in endeavoring to bring before them the example of other Christians in this matter ?" Besides, these native Christians are not wholly taken up with themselves. If any class of Christians might be held excused from helping others without, surely these men would be ; and yet another missionary laborer, a resident native catechist, in giving an account of a missionary meeting held in one of the villages in the mountain district, writes thus of the feeling on this subject among the native Christians :—

"It is a most delightful thing to witness the peculiar attention our people pay to any discourse relative to missionary operations abroad, and to hear some of the principal members drawing, in their addresses, a striking contrast between their past and heathenish state and their present and Christian state."

And that this is no feeling unproductive of fruit is apparent from the general fact already noticed, that the sum of \$35,000 was contributed for missionary purposes, during the year, at the missionary stations under the care of this Society.

Transfer of the Elementary Schools to Local Management and Self-support.

On this important subject the Report remarks, that "The Society having for nearly fifty years nurtured the Church in

Sierra Leone from its infancy, till it now exhibits so many proofs of stability and progress, it has felt that the time had arrived when it ought to be placed upon a more independent and self-supporting system. The appointment of a Bishop over the Church gives additional facilities for such a transition. The converts had, indeed, been trained from the first to contribute liberally, by weekly collections, to the funds of the Society, and by payments for schooling, which amounted to many hundred pounds a year; but the Society had the whole responsibility and payment of the schoolmasters, at the cost of £800 per annum. It was therefore determined last year that the contributions from the native converts should be, in the first instance, appropriated to the self-support of their own institutions, beginning with the vernacular schools: and that, while the society should still continue the whole support of the superior educational establishments, viz: Fourah Bay institution, the grammar school, the model and training school, and the female institution,—the grant for the elementary and village schools should be diminished by one-fifth each year till it ceases."

The past year was the critical period in which this transition from dependence on the Society to self-support and self-government was to take place, and the report expresses much thankfulness for the complete success of the scheme. The change was looked forward to by the missionaries with no small apprehension. They first instituted a close examination into the qualifications of the teachers, and having sifted these thoroughly, since their support must depend upon their efficiency, they called the people together and submitted the plan to them. Although here and there, at the first proposition, some shrunk from the responsibility and the charge, yet it was not long before the feeling of acquiescence became general, which is expressed in a resolution of one of the native districts, "thanking the Society for the zealous and unwearied care they had for many years past bestowed upon the children of this people, and expressing a humble hope that they might be faithful to their new and solemn change." The accounts

since the introduction of this measure are such as to encourage the belief that the Society had not over-estimated the preparation of the people to meet it.

A Native Catechist.

Our limits require us to defer further extracts from this interesting report; but before we close the notice of the African mission at Sierra Leone, we must add a paragraph with reference to its late lamented Bishop, Dr. Vidal. We have not only been exceedingly struck by the simple and touching testimony it affords to the excellence and zeal of that earnest servant of Christ, but, as the language of a *native catechist*, it affords a most charming evidence of what cultivation can do with an African mind, and what Christianity can do with a heathen heart.

"Shortly after the first arrival of our late lamented prelate, I received an invitation from him. He requested me to bring whatever translations I had made in the Ibo language. I took with me the translation of Dr. Watts' first catechism, and a vocabulary, which I have nearly completed. He then gave me many valuable instructions in the phonetic system. We had arranged the catechism under that system, which took us a week's labour. It was completed and delivered; the Lord's prayer is attached to it. He gave me many encouragements. Though I feel my weakness and incapability for the task, yet I trust the Lord will help me to reduce it. He also asked me to collect as much as I can, proverbial and idiomatic sayings in that language. "Press the work of translation forward," was the affectionate address. As my mind begins to be captivated with the arduous but delightful work, relying on the experience of one who would aid me in the performance of it, Oh! the overwhelming news soon damped my joys. Ah, little did we think that our mutual conference would so soon be marred and dissolved. It must be so, to remind us to look to the rock whence we are hewn, and to cease from trusting in man, whose breath is in his nostrils. We have seen and learnt a great deal from his example, to take a deeper interest in the salvation of souls. His desire for the salvation of other tribes in Africa,—of a world,—were intense. This was not the evanescent display of excited feeling, but the offspring of real love. It deepened and widened in him. He drank deep at the well stream of life, and his full soul overflowed with love to all around him, and there was no department of Christian usefulness into which he did not enter with the full feelings of a heart glowing with love to God. His zeal in this glorious work was untiring. Distance seemed only to increase his diligence, and to fan the flame of missionary ardour in his devoted spirit. We can apply to him, without any presumption, those Scriptural words, 'Enoch walked with God, and God took him.'"

INTELLIGENCE.

AFRICA.—Just as this number goes to press, another arrival from the West Coast of Africa puts us in possession of the letters, referred to in the last number of this Journal, as missing. They are filled with most interesting intelligence, well calculated to arouse the Church at home to earnest co-operation in gifts and in prayers. We have but time now to add the following brief extract from one of Bishop Payne's letters, and to append a most earnest and affecting memorial and appeal addressed to the Church in this country by NATIVE MINISTERS and TEACHERS of the mission, themselves converts from heathenism, and fruits, under God, of our own missionary efforts.

Extract from a letter, written by Bishop Payne, dated Cape Palmas, Sept. 13, 1855.

“You will have been informed from other sources of the gracious awakening amongst our native assistants, about the time of the death of the late Rev. Robert Smith. The effect of this has been, the excitement of an unprecedented interest through the whole Grebo tribe. *Twenty three* adults have been baptized in the past few months, and almost in every town there are persons who have renounced gregees and are seeking admission into the fold of Christ. Thus does God grant us blessings above silver and gold. Thus does he encourage us and all his faithful servants, who are labouring with us in the Churches at home, to redouble our efforts to extend his kingdom.”

Memorial of Native Ministers and Teachers of the Protestant Episcopal Mission, Cape Palmas, to the Church in the United States :

The native ministers, teachers and assistants connected with the Protestant Episcopal Mission, at Cape Palmas, believing that God is now beginning a good and extensive work of grace amongst the people around us, and deeply feeling the great need of more labourers to carry on this work,

do hereby earnestly appeal to Christians in the United States to send forth more labourers unto this great harvest. In order that you may the better know the state of things and our feelings, we have allowed each one to speak for himself.

Mr. G. T. Bedell, teacher at Rocktown, thus writes :

From my desiring that the work of Christ should go forward more than ever, I am led to address these few lines to you. I hope that these will be read with the greatest attention. In the first place, I desire to give you information of a great change that is now beginning to take place at Rocktown. There was once a time when the people's hearts were so hardened that they did not regard the great God who made them, nor did they like to hear about him, and of his Son, Jesus Christ. The first Missionary that went to them was Mr. Hening; afterward, Mr. Horne was sent to them, who was taken away by death; and, lastly, Mr. Wright. These three had God sent to Rocktown, to labour among the people. But, oh! the hardness of their hearts—God's message to them was not received at that time. They looked upon religion as a mere fable. But though God was pleased that this state of things should stand so for awhile, yet he did not mean that his work should stop there altogether. It so happened that the thought came to me whether God meant, by the departing of his servants, that I should stand in their place and act as a Missionary to them. After some consideration, I concluded to do so. So I have tried speaking to them about God the same as the other missionaries have done, explaining to them the foolishness of worshipping their gods; set before them God, their Maker, and Jesus Christ, their crucified Redeemer. And what do you think is the consequence? Why, the people have become so affected with the Gospel truths, that they will fill the house of God on Sunday for Divine adoration; and I believe that before long they will forsake the worshipping of idols and turn to the only true and living God. See now, my dear friends, how the work is carried on. The native ministers and teachers are at work; our white missionaries are at work, and the Holy Ghost is at work; we are all at work, but the field is too large. The harvest, I say truly, is great, but the labourers are few. All of my native Christian friends say the labourers are few. I have great reason to believe that Jesus Christ says the same thing at this time, the labourers are few. We do now jointly pray the Lord of the harvest to send forth more labourers into his vineyard, that his great work may be accomplished among the sons of Africa.

August 14th, 1855.

Mr. N. S. Harris, teacher at Cape Palmas, thus writes:—

I desire to tell of a great work which is carried on in this part of Africa. At Cape Palmas, my place of residence, there were Missionaries at first, but the natives did not receive their message for a long time, until they either died or went away entirely from them, and there was very little work of Christ carried on among them. Thus in this deplorable condition, the people were left until 1852, when I was sent to them as a teacher. Looking upon the condition of the people, and none residing among them to teach them the way of life, I considered myself as the only person sent by God to break the bread of life to these dying people. So I commenced labouring among them. At first my words to them were as a tale, and they even went so far as to call them fables—so blind were they in things pertaining to their everlasting peace. In this state of things I continue to labour, explaining that this word is not fables as they suppose, but word of the great God, showing them their great error in believing in greegrees and devil doctors. And now what effect has it produced among the people? Why, these very people who were so hard that it seemed that nothing would affect them, are now affected by this Gospel of Christ the Lord. They, instead of violating the Holy Sabbath, have passed a law that it should be observed. The house of God, which was attended by few, is now crowded. Our usual prayer, which was never, formerly, attended by any except the scholars, is now attended by the natives morning and evening. The night school is now opened, which is attended by many young men, oh, how unusual! The night school which was never attended, formerly, but on condition of their receiving pay, is now attended by the number of about 200. Now brethren, think of these things, that I write to you, and remember that you are still called to this country; your assistance is yet needed, that the cause of Christ may go forward more than ever, which is the desire of your Christian friends.

August 14th, 1855.

Mr. H. Humphreys, teacher at Taboo, thus writes:

I address these few lines, to let you know about the great change which is taking place here, among our country people. The Missionaries have been here for a long time, and they have been trying to labor here as hard as they can, and not only so, but they have suffered and died also, and some of them have returned again to their native country. But now we do

see that the spirit of God is working among some of them, and they see that greegrees and their country doctors are all liars. And some of them are forsaking their greegrees, and even doctors leave their lying, and now turn to be preachers of the Gospel of Christ. Oh! dear friends, I pray you come out and help us, for the harvest is great, but the labourers are few, and therefore, I pray you, to come out and help us, that we may work together in the Lord's harvest. We have, indeed, some native preachers, who are trying now to preach the true riches of Christ, and not only they, but many of us too, who are not preachers, are trying to do so. But we pray you to come out, for our Missionaries are only three, and we are so many. Therefore, we desire some new Missionaries to come out, that they may teach us, so we will teach our country people also.

Dear friends—Perhaps you may say some of us went there and died; but, friends, you may remember Jesus said, "he that seeketh his life shall lose it, but he that loseth his life for my sake shall save it." And again, when Christ was sending out his twelve apostles, he said, he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Oh, dear Christian brethren, please come out to our help, that we may go together and teach our countrymen.

August 14, 1855.

Mr. Samuel Boyd, teacher at Fishtown, thus writes:—

The loss of Mr. R. Smith was much regretted; I was struck with these feelings. Now it is high time for us to put forth all our strength to do our Master's work. Must I do it with my own power? Nay, for there is no strength within me. Therefore I gave up myself to prayer. With these feelings many days elapsed before our examination arrived. I then with my scholars proceeded to Rock Town. At the close of the examination Bishop Payne preached. In his preaching he said, "Serve and put forth all your strength, put away your idleness. Behold, now ye are called by God to do his work. The missionaries are called away."

Also with these words, I with my scholars returned home. I then found out my error in laying this work only on the white missionaries. Prayer, then, was my chief delight to obtain an assistance from the throne of grace, that I might be enabled to go at this work, which I hope was answered by him who rules the hearts of men. I then felt the strength of God

within me which enabled me to go and proclaim this blessed truth to my people with faithfulness. I am in the habit of making frequent visits to the sick, poor and blind, instructing them in the way of God and of their Saviour; as I am among them going from town to town, and asking them to turn to God as their father, and to observe his sabbath day. They all seem to like it well. How came the people to agree to observe the Sabbath, is no doubt the work of God. For by keeping the Sabbath and receiving instruction, some have given up their idols. I first commenced with each individual and their principal men and Kroomen. After I got the consent of each, I then went and beat the public drum, and all were assembled. I then gave my reason for beating the drum. And old Hyano said, hear, ye people, the Sabbath from this time henceforth is to be kept by us. And now the sabbath is kept by the people. At our public meetings two or three hundred generally attend, beside the services of the week.

At Middletown, I have several times spoken the Word of God, and have also begged them to keep the Sabbath. and the people are willing, and they keep the Sabbath. As I have much to do on Sundays, I requested Rev. C. C. Hoffman to send some one on Sundays to speak to them—at his consent Mr. Hutchings attended.

The scholars which are placed under me, as a teacher, I faithfully instruct in their daily lessons. Morning and evening prayers are as usual. The people, indeed, want instructors. I considered myself as an unworthy servant. I deserve nothing from him but his everlasting wrath. I now can do anything for him, no matter what it may be. I am willing, and by God's help, to do his will unto my life's end. May the Lord bless us, and give us his Holy Spirit to enlighten our minds and strengthen us to do his will. Amen.

August 23, 1855.

Mr. Clement Jones thus writes:—"Much has been said in connection with the subject before me, to encourage Christian friends to come over for our help, that is not necessary for me to go on enumerating my labours among these people. Your Missionary brethren continually set before you their efforts here in Africa—how they labour night and day, in season and out of season; what encouragements, and what trials they have, how many receive their message and are admitted in the Church of Christ. All these they do to encourage you for their help. They have set before

you the vastness of the field, and the few that are engaged in it, and they have called you by the words of your Saviour. Truly, truly the harvest is great, but the labourers are few. Even when native teachers and ministers are added to the number of the Missionaries, the number is still small compared to the field. Therefore we still call upon you. It is not to ease our burden that we call upon you. No; but that the cause of Christ may go forward. We have greater encouragement now in our labour among the people than we ever have had. But the more encouragement we have, the more desire for more labour, and, therefore, we call upon you to come over and help us in the great work. I call upon you by your most holy name, by your profession, by your God, by your Saviour, and by the Holy Spirit, I entreat and call upon you to come over and help us. Especially do I apply to those institutions for learning, which are established in the land from whence may issue the streams to make glad the city of God and refresh the whole earth, especially do I apply to you for help. Your circumstances seem to be far different from those who have already been ordained to the ministry, and fill other important places. The choice is still upon you as to what place you may go. Our eyes are upon you; the world looks upon you; God the Father, God the Son, and God the Spirit, for whom we labour, is still looking upon you. As your coming to our help in this great work is our rejoicing, so your refusal to help is our sorrow. May God pour out his Spirit upon the Church abundantly, that all may strive for the propagating of his Gospel. Amen—is the prayer of your friend.

August 16, 1855.

May God give his blessing to these simple appeals of converts from heathenism, so that they may reach the hearts of many Christian people at home.

DEATH OF MRS. RAMBO.

At the very moment of putting these pages to press, news has reached us of the death of Mrs. Rambo, wife of the Rev. Mr. Rambo, Missionary of our Church at Bassa Cove. This event occurred on the 10th day of Nov. last. While the Church may well sorrow over the death of one so young, so

useful, and so consecrated in heart to the work in which she was engaged—yet none can fail to rejoice at the abundant token of God's blessing upon the work itself.

It is going forward as never before; of which full evidence is given in this number of the Spirit of Missions. While, then, one after another of the faithful Missionaries are called to their reward, God places the seal of His approbation upon their labours, and with that we may well say under every bereavement, "Even so, Lord, for so it seemeth good in Thy sight."

Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 20, 1855, to January 20, 1856—

New-Hampshire.

Claremont—By Mr. Dana..... 1 50
Hopkinton—St. Andrew's..... 10 00
Manchester—St. Michael's, S. S.,
for Af..... 5 00 16 50

Vermont.

Bennington—St. Peter's, E. C. 10 50
Brandon—St. Thomas's, ½..... 5
Enosburgh—Christ, ½..... 4 00
Rutland—Trinity..... 15 00 34 50

Massachusetts.

Great Barrington—Mrs. L. T. 2 00
Lowell—St. Anne's, E. C., \$40;
S. S., Af., \$10..... 50 00
Northampton—St. John's, in add.
to \$5 for Jews, transferred
to Dom. Com., \$16 26;
S. S., \$30 56..... 46 82
Swansea—Christ, a member,
Christmas offering, ½.... 4 50 103 32

Rhode Island.

Lonsdale—Christ, S. S., Af., \$10;
Greece, \$1 60..... 11 60
Newport—Zion, S. S., Af..... 10 00
Providence—St. John's, part of
S. S. Christmas offering,
for Africa..... 2 25 23 85

Connecticut.

Guilford—Christ, ½..... 15 00
Hartford—Christ, Ladies' Ben.
Soc., ed. Chi., \$25; Af. \$20, 45 00
New-Haven—Christ, ½..... 10 25
Trumbull—Long Hill, Christ... 2 15
West Haven—Christ, ½..... 7 91
Zoar—St. James', \$4 (of which,
\$2 48 for Carrier Dove),.. 1 52 81 83

New-York.

Albany—Holy Innocents, Epiph.
C., Af. \$10; Gen., \$10.... 20 00
Brooklyn—St. Mark's, Mrs. D.E.
St. Peter's, \$34 35, S. S., ed.
"C. Lippitt Paddock,"
Af., \$20..... 54 35
Dutchess County—Poughkeepsie,
Christ, Epiph. col..... 104 16
Do. do., additional..... 18 00
Greenpoint, L. I.—Ascension... 4 62
Herkimer Co.—Little Falls, Em-
manuel..... 3 00
Johnstown—St. John's..... 4 65
Kinderhook—St. Paul's..... 2 83
New-Brighton, S. I.—Christ, S.
S. Christmas off'gs..... 36 58
New-York—Orphans' Home, Ham-
mond-st., children of, for
Chi..... 1 25
Incarnation, Miss. Soc., for
Mission in Greece..... 10 44
Do. S. S., ed. "Edwin Har-
wood," Af., and "Henry
Eglinton Montgomery,"
Chi..... 50 00
G. N. Titus, Esq., pledge
at late meeting of Board.. 50 00
J. D. Wolfe, Esq..... 300 00
Anonymous..... 130 00
Holy Communion, by Rev.
Dr. Muhlenberg, Epiph.
off'gs, (of which, for Af.,
\$7 50; Rev. Mr. Hoffman,
Af., \$100..... 650 00
Pledges paid since Miss.
meeting at Ascension Ch.
Oet. last..... 212 50
Philipsstown—St. Philip's in the
Highlands, E. C..... 5 38
Rensselaer Co.—Greenbush.... 3 25
Rhinebeck—Messiah, E. C..... 10 00
Saratoga County—Charlton, St.
Paul's..... 7 00
Schuylerville, St. Stephen's,
a member..... 5 00
Staten Island—Church in the
Clove, from offertory, Rev.
W. G. French.....

<i>Stockport</i> —St. John Evangelist..	5	79
<i>Troy</i> —St. Paul's.....	111	00
<i>West Farms</i> —Grace, S. S., ed. Wash. Rodman, Af.....	25	00
<i>Ulster</i> —Trinity, a parishioner..	20	00
<i>Miscellaneous</i> —Rev. J. J. Robert- son, pledge, African M....	23	00 1872 50

Western New-York.

<i>Medina</i> —St. John's.....	4	00
--------------------------------	---	----

New-Jersey.

<i>Hoboken</i> —Trinity, E. C.....	38	25
<i>Newark</i> —Trinity, Rev. W. H. Henderson, pledge towards sending out additional Miss. to Africa; \$5 from Mrs. M. Smith, and \$10 from Cortlandt Parker, Esq., included.....	25	00
St. Philip's. E. C.....	1	10
Grace.....	33	24
<i>Newton</i> —Christ.....	4	00
<i>Morristown</i> —Redeemer, S. S., ed. Jas. H. Tyng, Af., se- cond annual payment....	20	00
<i>Rahway</i> —St. Paul's.....	8	03 129 62

Pennsylvania.

<i>Honesdale</i> —Grace, S. S. Christ- mas off., under Rev. Mr. Keith, Chi.....	32	18
<i>Lancaster Co.</i> —Paradise, All Saints', E. C.....	19	27
Leacock, Christ, E. C.....	1	53
<i>Philadelphia</i> —St. Andrew's, spe- cial donations from mem- bers, to be applied to Bassa Cove, \$120 50; two schol- arships, Chi., \$50; Chi., \$10; Gen., \$5.....	185	50
Do. collected by a lady, through M. B. M.....	6	00
Do. from col female and infant S. S, per E. J. Packer, ann. payment on acct., scholar- ship "Martha R. Moore," in African Mission.....	20	00
Do. Miss. Soc., by L. Coffin. Sec.	551	56
<i>Philadelphia Co.</i> —Germantown, Christ, S. S. Christmas off'g, for Af., \$137 29; Chi., \$89; a member, for Missions in Liberia, \$50..	276	29
Frankford, St. Mark's, $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi.....	35	00
Mantua, St. Andrew's....	5	00
<i>Pittsburg</i> —St. Peter's, contribut- ed Dec., 1854, and omitted to be credited in January number, 1855.....	25	55
<i>Pottsville</i> —Trinity, \$20; Rev. D. Washburn, \$5; Dr. J. C. Carpenter, \$5; Mrs. F. J. Parvin, \$5; Mrs. John Bannan, \$5; Mr. C. M. Hill, \$5; H. Clymer, Esq., \$5.....	50	00
<i>Towanda</i> —Christ.....	17	50
<i>Westmoreland Co.</i> —Greensburg, Christ, E. C.....	8	00

<i>Williamsport</i> —Christ, S. School Christmas off., Af.....	4	00
<i>York</i> —St. John's, E. C.....	18	75
<i>Miscellaneous</i> —"A widow's mite," by Mr. Dana, Af....	5	00 1261 13

Maryland.

<i>Baltimore</i> —St. Paul's.....	126	46
<i>District of Columbia</i> —Washing- ton, Christ., S. S. ann. cont. sup. "Wm. Hodge and Fanny Ingle" Af., \$40; John P. Ingle, Af., \$10....	50	00
<i>Howard Co.</i> —Ellicott's Mills, Patapsco Female Institute, Epiph off'g, by Rev. J. T. Hutcheson.....	50	00
<i>Kent Co.</i> —Chester parish.....	40	00
<i>Prince Geo. and Charles Co.</i> — Chapel of St. John's, $\frac{1}{2}$..	7	50
<i>Washington Co.</i> —Lappon's Cross Road, St. Mark's.	20	00 293 95

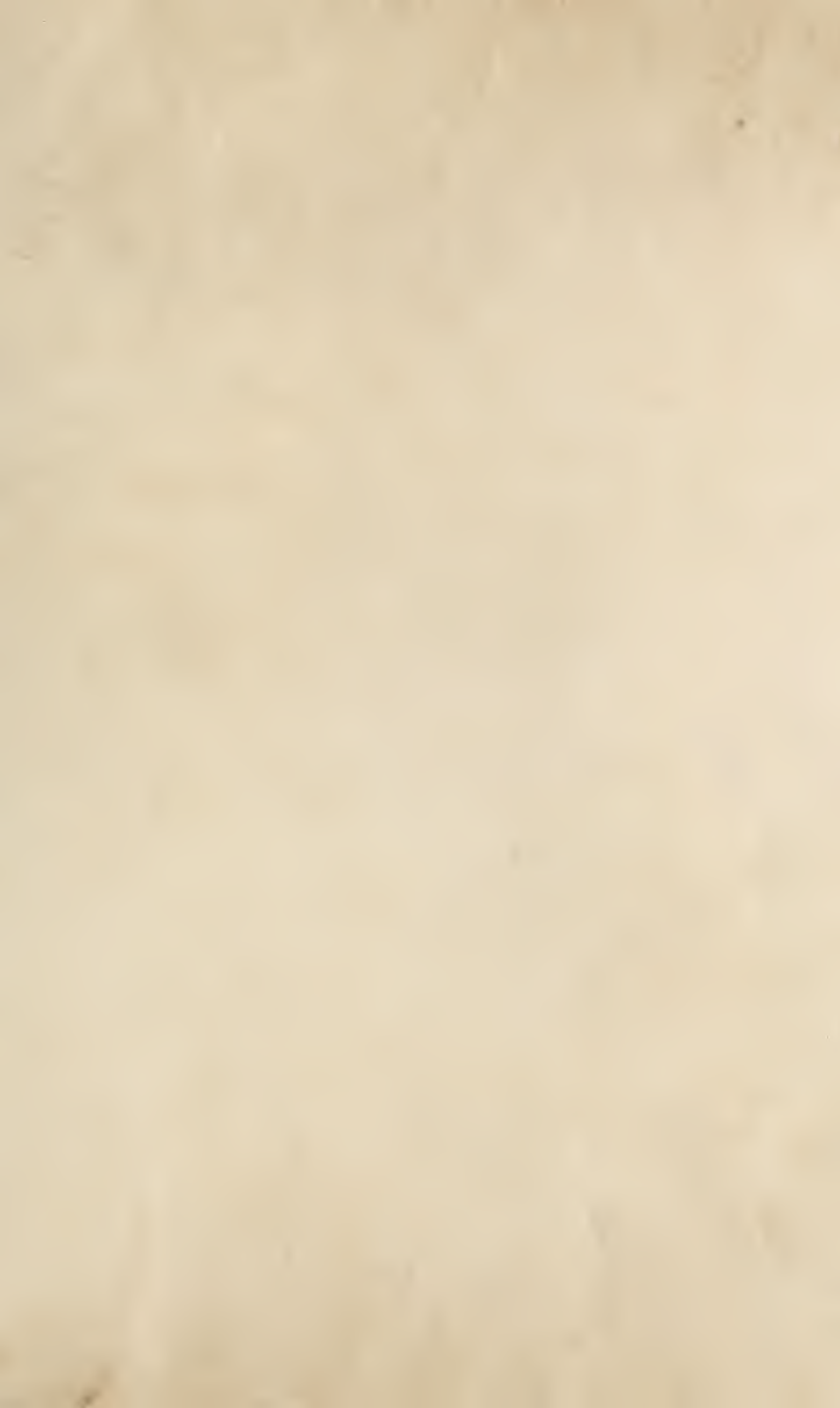
Virginia.

<i>Alexandria</i> —St. Paul's, Miss E. Winter, $\frac{1}{2}$	9	00
<i>Amelia Co.</i> —Selma, for Epip. off., Af.....	2	50
<i>Buckingham</i> —Tillotson parish, China and Af.....	21	00
<i>Clarke Co.</i> —Millwood, Christ.... do. do., a.....	12	50
lady, Greece.....	10	00
<i>Cumberland</i> —Grace, Chi. and Af.	15	46
<i>Fairfax Co.</i> —Theo. Sem. Mt. Carmel S. S.....	1	24
<i>Mecklenburg Co.</i> —Boynton, Rev. F. H. McGuire.....	20	00
<i>Middlesex</i> —Christ, by Rev. G. S. Carraway, $\frac{1}{2}$	5	00
<i>Richmond</i> —St. John's.....	23	00
<i>Shepherdstown</i> —Rev. C. W. And- rews, his personal Subs., at late meeting of the Board, one half.....	50	00
<i>Warrenton</i> —A poor woman, by Rev. G. H. Norton.....	1	00
Mrs. Mary E. Fisher by Rev. G. H. Norton.....	1	00
<i>Williamsburg</i> —Mrs. E. H. Noel.	1	95
<i>Miscellaneous</i> —Dr. Leander Faulkner.....	10	00
W. H. MacFarlane, Esq. "the contribution of a few friends of Bishop Meade," to be used in accordance with instructions.....	150	00 333 65

North Carolina.

<i>Edenton</i> —St. Paul's, Af.....	25	00
<i>Miscellaneous</i> —Mrs. Page, \$20. Collins Page, scholarship, Af.; Miss Anne Page, \$20, Herbert Page, scholarship, Af.; Miss Anne Blount & Miss Collins, \$20, 'Sam. Johnson,' scholarship; Mr. Jos. Collins and wife, \$40, 'Ed. Riggs Collins,' and 'Hugh Davies Collins,' scholarships, African Miss.	100	00 125 00

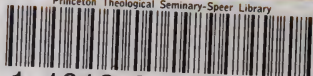
South Carolina.			
Charleston—Holy Communion..	44 00		
St. John's—(Middle,) Trinity,			
Black.....	71 00		
Wilton—Christ.....	70 06		
Yorkville—Good Shepherd.....	13 00	198 06	
Georgia.			
Macon—Christ, ½.....	31 75		
Montpelier—Georgia Episcopal			
Institute, Ladies' Miss.			
Soc., Ann. Cont', for ed.			
Af., \$20; same for Af., \$5.	25 00	61 75	
Alabama.			
Eutaw—St. Stephen's, ½.....		7 60	
Mississippi.			
Vicksburg—Christ, E. C.....		57 40	
Kentucky.			
Frankfort—Ascension, E. C.,			
Chi. and Af.....		36 00	
Tennessee.			
Clarksville—Trinity, S. S., ed.			
J. J. Ridley, Af., second in-			
stalment, \$20; Young La-			
dies Miss., \$7; at White-			
hall, in same parish, ed.			
Margt. Brown, Af., \$25..	45 00		
Knoxville—St. John's.....	30 00		
Loudon—Grace.....	1 95	76 95	
Illinois.			
Albion—St. John's, S. S.....	5 00		
Cass Co.—Lancaster, Mr. M. S.			
Marsh.....	10 00		
Chicago—Atonement, \$15; S. S.			
for Orph. Ass., C. P., \$12..	27 00		
St. Ansgarius, by Rev. Mr.			
Unonius.....	5 00		
Limestone Prairie—Christ.....	6 00	53 00	
Indiana.			
Indianapolis—Christ, E. C.....		25 00	
Ohio.			
Ashtalula—St. Peter's.....	12 35		
Cleveland—St. Paul's. \$24; S. S.			
Christmas off., \$18, Chi..	42 11		
Dayton—Christ, \$11; S. S., \$20	31 00		
Gambier—Rev. E. C. Benson...			10 00
Huron Co.—Norwalk, St. Paul's			10 00
Lyne—Trinity, ½.....			6 00
Piqua—St. James', \$14 41; Mr.			
Ewing's S. S. Class, Chi.			
\$5 59.....			20 00
Portsmouth—All Saints', \$30; S.			
S., \$10.....			40 00
Steubenville—St. Paul's, S. S.			
Af. \$7; the Rector for Chi.			
\$18, E. C.....			25 00
Worthington—St. John's, E. C..	5 00	201 46	
Michigan.			
Detroit—Christ, E. C., \$50; S. S.			
ann. coll. Gen., 1855, \$36			
20.....			86 20
St. Paul's E. C., \$68 51; H.			
P. Baldwin, Esq., \$50....	118 51	204 71	
Missouri.			
St. Louis—Rev. M. Schuyler, to-			
wards fund for support of			
widows and children of de-			
ceased Missionaries.....			10 00
St. John's, E. C.....			17 00
St. Paul's, E. C.....			10 30
St. George's, E. C.....			19 00
			56 30
Iowa.			
Davenport—Trinity, E. C., Af..			10 06
Minnesota.			
Fort Ridgeley—Capt. J. Hayden,			
U. S. A., and wife, ½, \$25;			
Miss Beardslee, \$5; Miss			
Louisa Kelly, ½, \$1 66....			31 66
Wisconsin.			
Lisbon—St. Alban's, E. C.....			6 00
Milwaukee—St. Paul's, S. S., ed.			
Af.....			20 00
			26 00
Miscellaneous.			
"B. C. for the Mission in Africa,			
to be appropriated as Bishop			
Payne thinks best,".....			150 00
Rev. Wm. Wright, for African			
Miss.....			100 00
A ring and Locket, an Epiphany			
offg., from "K.".....			250 00
Total Dec. 20 to Jan. 20, '56.....			\$5,576 11
Total Oct. 1, '55, to Jan. 20, '56....			\$14,663 99



For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library



1 1012 01047 1680